

THE
CHVRCHES
AUTHORITY
ASSERTED:

IN
A SERMON

Preached at *Chelmsford*, at the Metro-
politickall Visitation of the most Reverend
Father in God, WILLIAM,
Lord Arch-bishop of *Canterbury* his
Grace, &c. *March 1. 1636.*

BY SAMUEL HOARD B. D. and
Parson of *Morton* in *Essex*.

HEB: 13. 17.

*Obeey them that have the rule over you, and submit your selves:
for they watch for your soules, as they that must give ac-
count; that they may doe it with joy, and not with griefe;
for that is unprofitable for you.*

LONDON

Printed by M. F. for JOHN CLARK, and are to be
sold at his Shop under S. Peters Church in Cornhill.

MDCXXXVII.

CHVRCHES

УГЛЯОНТА

A S E R M O N

MAILED 1974-12-11

DR. DANIEL H. HARRIS

for the purpose of a...

ΛΟΦΟΙ

CH 10 7771

To the Christian and courteous Reader.



O Sweet a thing is Peace, that God is pleas'd to put it into his owne title, and to style himselfe the God of Peace: 1 Thes. 5. 23. Nay, Peace, and Love is selfe, 1 Joh. 4. 16. and to pronounce him that seekes and makes peace, a blessed man; blessed are the Peace-makers, Mat. 5. 9. But much more amiable is the peace of the Church; being the principall thing that our blessed Saviour, next to mans peace with God, came into the world to procure, Ephes. 2. 15. and that which makes Gods family on earth like to the State of innocency in Paradise, and of glory in heaven. This peace therefore should every *some* of peace pray for, Pray for the peace of Jerusalem, Psal. 122. and pursue with all endeavour possible, as men doe their game, for so the word may signifie, Hab. 1. 16. Follow peace with all man. But what peace can be expected without unity? like Hypocrates twins they decay and thrive, live and die together.

And therefore S. Paul puts them both together, Ephes. 4. 3. Endeavouring to keep the unity of the Spirit in the bond of peace: and for the procuring of agreement in affections, he conjures the Philippians by all the arguments enforcing concord among Christians, to a consent of judgement, τοῦ αὐτοῦ νοοῦ, To be of one minde, Phil. 2. 2. to beleeve and think the same thing. And therefore it should be every mans care (contrary to the custome of too many turbulent dispositions, who can fish best in troubled waters, and gaine most profits or respects to themselves by kindling contentions among brethren: not only to make them that cause division, and divide them, Rom. 16. 17. but first peake, with a scaled resolution and courage to oppose them, as S. Paul did S. Peter, Gal. 2. when he saw that he did not *agree with a right face*, and take a right course for the uniting of the minde, and by consequent, the hearts of Jews and Gentiles. As therefore it hath alwayes been my desire, that we who are of the same faith, might be (if possible) in all things of the same opinion, so I thought it my duty at this time, having so faire an occasion, by the command of my superiours, to preach the Visitation Sermon, put into my hands, to cast in my mite toward the purchasing of this pearle, and to set one small prop under the house and Church of God in our Israel, too much tottering by our mutuall dissensions, and for that end to justify the authority of our Church, in requir-

To the Reader.

ring an *uniforme* subjection in *iudgement* and *practise* at the hands of her children to the *conely* and *good orders* therein established; and to *perswade* a generall *good opinion* of, and *obedience* to her just authority in these things. Some there be so *obstinate* in their error and undutifulness; that like *Salomons* foole, though they be brayed in a *mortar*, and sufficiently convinced of their false and disorderly opinions and practices, will not leave their folly: others there be, I hope, of more *teachable* and *tractable* tempers, and willing, if better informed, to frame their courses to more *moderation* and subjection. Now, *sermons* of this *nature* may be of use to both these: to the *first*, to take off their *fig-leaves*, and present them naked (as troubleurs of *Israel*) to the deserved *stroke* of justice: to the rest, to make them *peaceable* members of the *body* wherein they live, and obedient children to the *heads* by whom they are governed. Whether I shall effect this *last* and *best* end of such discourses by preaching or printing this small peece, I know not: I doe not altogether despaire: the *former* (I doubt not) I shall in some measure compasse: at least *liberabo animam meam*, I shall hereby discharge mine owne *conscience*, and *sumam meam*, redeme (in some degree) my *reputation* too: Words being then most liable to envious mistakes and mis-reports, when they are but taken in by the *eares* of some few *partiall* and prejudging hearters, not exposed to the *eyes* and *view* of more *indifferent* and charitably minded *Readers*. Bring an obedient and *peaceable* spirit with thee, and then *reade*, and *censure* as thou seest cause.

SA: HOARD.

R *Ecce sui concionem hanc, cui titulus est* [The Churches Authority asserted] *in qua nihil reperio quò minus summam cum utilitate Imprimatur.*

March 28. 1637.

SA: BAKER.

I

THE
CHVRCHES
AUTHORITIE.

1 COR. 14. 40.

Let all things be done decently, and in order.



CF the Devils practises against the Church, which our Saviour gives notice of, Mat. 13. 25. while men slept, the enemy came and sowed sares among the wheat, and went his way; the Corinthians were too true an example. For no sooner had S. Paul (after much paines taken to sowe the good seed of saving truth among them, and to make them one of Christs cornfields) departed from them to plow up other grounds, to plant other Churches, but the enemy of Christ and his deare Church, began to sow the sares of ungodlinesse among them, which (as ill weeds for the most part doe) sprang up apace.

The Coherence of the Text.

The coherence, scope and parts of the Text.

For they became 1. *Sectaries*, dividing themselves among *Christ, Apollos, Paul, and Cephas*, 1 Cor. 1. 11, 12. and making men the Lords of their faith and consciences, which they should have captivated to *Christ alone*.

2 They were *Heresiques*, denying a *fundamental Article*, the *Resurrection*.

3 *Polluters* also of Gods sacred worship and ordinances: First, by their base indecencies; Their women sat before God with their heads uncovered, and the men with their hats on: 1 Cor. 11. 4, 5; they mingled intemperate and carousing bankets with the spirituall feast of the blessed Eucharist, ver. 21: their women, beyond the modesty that becomes that sexe, presumed to chat and talke their shares in the congregation, c. 14. 34.

Secondly, By their disorders likewise; for they received not the holy Communion together, but by snatches, one before another came, cap 11. 33: they interposed unseasonable questions, while their Ministers were preaching, and rudely interrupted them, in their discourse: cap 14. 29.

Thirdly, By their empty and unprofitable assemblies; for their trumpets made an uncertaine sound, they prayed in their Churches in a tongue they understood not.

All these were great scandalls.

The Apostle therefore being informed by some of Cloes family, of their declined condition, like a loving pastor labours to remove these sares, and reduce this Church to its primitive purity. For the procuring of which hee takes a mixt course, that

that they might neither *desist* his severity, nor yet *despise* his lenity. One while he sharply *reproverth*, another while he gently *allureth*; in one place hee *punisheth*, in another he *prescribeth*.

In this Chapter hee meeteth with two faults, *disorder*, and *unprofitablenesse*: and because *contraria contrariis curantur*, distempers are usually cured by remedies of a contrary nature; for the healing of their *unprofitablenesse* in the use of their religious exercises, he commands, that all things be done to *edification*, *ver. 26*: and for the removall of their *indecencies* and *disorders*; he requires that all things be done *decently* and in *order*. And so I am come to my Text.

In which (by the judgement of expositors) St. Paul investeth the Corinthians, and in them all Christian Churches, with authority to ordaine Rites and Ceremonies appertaining to order and decency in the service of God ^(a) *Hinc apparet* (saith *Hemingsius*) hence it appeareth, that it is in the liberty of Churches to ordaine rites serving to order and comeliness. ^(b) *Facit Ecclesie potestatem &c.* He gives the Church (saith *Pareus*) power, freely to dispose of things belonging to Ecclesiasticall order and decency. ^(c) *Non potest haberi, &c.* That which St. Paul requires (saith *Calvin*) cannot be had, unlessse there be Canons made, by which, as by certaine bands, men and things may be kept together in a comely order. ^(d) And the Reverend Bishop of Salisbury, having delivered a position, that the

The scope and parts of the Text, and the point insisted on.

^(a) Hinc apparet liberum esse Ecclesiis, ritus ordinare servientes ordini & decoro.

Hemings in hunc locum.

^(b) Facit Ecclesie potestatem de decoro, et ordine ecclesiastico libere disponendi, et leges ferendi. *Par. in hunc loc.*

^(c) Non potest haberi, quod Paulus hic exigit, ut decenter omnia, et ordine fiant, nisi additis constitutionibus, tanquam vinculis quibusdam, ordo ipse et decorum servetur. *Cal. Instit. 4. c. 10.* ^(d) *Davenant. de iudic. contr. fidei c. 16. p. 34.*

Prelates of the Church have power to appoint rites and ceremonies respecting the externall policy of the Church, prooveth it by my text, Let all things be done decently, &c.

These words therefore in the opinion of these men, and almost all writers on these words or point, containe the *Churches Investiture*: and may be cast into these two parts.

1. The Churches liberty, *ἡ ἐκκλησία, ἡ ἐκκλησία, let all things be done.*

2. The Churches limits, *ἡ ἐκκλησία, ἡ ἐκκλησία, decently and in order.*

Or else into these two.

1. Her Authority to make laws, *Let &c.*

2. The object about which her Authority is to move, matters of order and decency, *decently, &c.*

From both these ariseth the point, on which I purpose to build my present discourse, and which I will deliver in the words of our twentieth Article, — *That the Church hath power to decree Rites and Ceremonies.*

In the handling of this conclusion, 1. I will expaine the *termes*. 2. Prove the *point*. 3. Touch upon such *consequencies*, as the point doth naturally derive it selfe into. Of all these with what brevity I can.

The *termes* are two, the *Ceremonies* and *Church*. *Ceremonies* are externall acts and adjuncts annexed to sacred Services.

For in Religion there are two things considerable; *Substantialls*, and *Circumstantialls*.

Substantialls are of two sorts.

The termes explained, what is meant by Ceremonies and Rites.

1. Matters of faith and manners, to be believed and done of necessity to salvation, contained in the Creed and ten Commandments.

2. Sacraments ordained, for the bringing of men and women into the Church, and their conduct therein to everlasting happinesse. About these the power, which the Church hath, is, to preserve them (as the Ark did the tables of the Law) to give an honorable testimony to them, to consecrate, to dispense them to her children, and to transmit them to posterity; in which respects she is called, *στήλη καὶ ὑπόκειμα τῆς ἀληθείας*, the Pillar, and ground of truth, 1 Tim. 3. 15. Power to make, adde, alter, or diminish these she never had. Never durst any Prelates in the Church, but the Pope, take liberty to stamp new Articles of faith, or to joyne Traditions to the writtē word of God, for supply of its imperfection, which are of the same authority, and to be received (*pari pietatis affectu*) with the like religious respect, as the Trent Council hath determined: never did any presume, but he, to curtall the Lords Supper, by taking away the cup from the people, or to transforme the Sacrament into a Sacrifice propitiatory for quick and dead, to the great injury of that al sufficient Sacrifice once offered upon the Crosse by our Lord himselfe.

In all these, *manum de tabula*, hands off: for they are all above the Churches power.

But, Secondly, there are besides these, some ceremonialls and circumstantialls, necessary for the right ordering and cariage of Gods service, the trayning up of people in piety, and the preserva-

(a) Sine Cere-
moniis, nec fi-
deles in unum
convenire &
coalescere pos-
sunt, nec Deo
publicè servire.
Zanch de Red. l
1. p 420.

tion of religion; for *without ceremonies* (saith Zan-
chy) *(*) neither could the faithful grow up together
into one body, nor give God any publique worship.*
That God is to be worshipped by his owne rule,
and with his owne prescribed acts: and duties of
religion, is *Substance*; but that this may bee well
done, some circumstances of *time*, and *place*, *per-
sons*, *gestures*, *habites*, &c. must bee determined.
What therefore shall be the *times*, wherein Gods
people must come together to worship him; and
how farre they are to be *sanctified*; what are to
be the *places*, wherein wee are to meet, and how
to be *adorned*; in what *order* divine *Service* shall
be celebrated; with what *habit* the *Priest*, when
he commeth to minister before the Lord, should
be clothed; what *gestures* of body, both *Priest* and
people shall use in their publique devotions; and
the *times* when this or that particular *gesture* of
kneeling, standing, sitting, or bowing may be used
with most comelineffe and profit; what kinde of
places are fittest for *Service* and *Sermon*; what *ta-
bles*, what *chalices*, what other *ornaments* doe best
become that sacred mystery of the Lords Supper,
&c: These, and such like circumstances, are the
things permitted to the *Churches* liberty to deter-
mine.

By *Church*, (which is my second *terme*) I meane;
not *private* and inferior members of the Church,
whose place is obedience, not government: for
we should have a *mad* Church, and a *miserable* di-
vine service, if every private spirit might have
authority to order these things, as hee thinkes
good.

What we are
to understand
by Church.

good. It would be (I feare me) like that *mis-shapen* Picture, which the Painter *Polycletes* made by the peoples direction, a very deformed one: a *Church* and *Service*, that could not be knowne or acknowledged for such, except a man should write upon it, (as under some rude draughts men use to doe) *this is a church*; or set a cryer, when people are worshipping God in his House, to *proclaime* and say, *this is divine Service*.

But by *Church* I meane, the *Churches Pilots*, who sit at the sterne, and are by their office to guide the *Ship* of the *church* through the *Sea* of this world to the haven of eternall happinesse: those whom the Apostle calleth *Act. 20. 28. overseers*, Bishops, and *Heb. 13. 17. iynphes*, the Rulers and watchmen of the Lords army. For, as head and members divide the body *naturall*, and the *members*, with all things belonging to their comelinesse and welfare, are ordered by the *head*, and could not bee disposed of by the members without a schisme in the body, *1 Cor. 12. 20*, heads and members divide all bodyes, *civill*, and *ecclesiasticall*; and whatsoever is to bee done for matter of direction and government, hath alwaies beene, and must bee the sole prerogative of the *heads* of these bodyes, unlesse wee will have all *common wealths* and *churches* broken all to peeces.

And so I come from this *sermes* to the *point*. The power of the *Magistrat* is dignified with the name of *Sword*, *Rom. 13. Hee beareth not the sword in vaine*: the authority of the *Church* with the name of *keyes*, *Mat. 16. To thee will I give the keyes*

keyes of the Kingdome of Heaven. These keyes are twofold.

1. A Key of order, which is the priviledge of the whole Priesthood, and it is an Authority of administering the word and Sacraments, of remitting and retaining sinnes, in interiori foro, in the Court of Conscience.

2. A Key of Iurisdiction, which is, a power of binding and loosing men, in Foro exteriori, in the courttes of justice; and of making lawes and orders for the government of Gods house. And this is pecoliar to the Heads and Bishops of the Church; as will appeare, 1. by examples, 2. by consent of writers, 3. by reason.

Proved by
examples of
the Apostles.

1. It appeares by Examples both of the Apostles, and Churches of God, who have in their severall generations put this Authority into execution: It seemeth good to the Holy Ghost and to us, to lay upon you no greater burthen than these necessary things; that ye abstaine from meats offered to Idolls, and from blood, and from things strangled, and from fornication, say the Apostles in their letter to the Gentiles, Acts 15. 28. In which words we see, 1. That they make a Canon, 2. That this Canon was concerning abstinence from some things that were indifferent, (for such were those Idolothytes, things strangled, & blood) 3. That they usurped not this authority, but had it from the Holy Ghost, whom therefore they joyne with themselves in their letter as President of their Commission, It seemeth good to the Holy Ghost and to us.

Nor did they exercise this power onely when they

they sate in the Councill together, but when they were asunder also; for St. Paul doth often mention *constitutions* that hee made for divers Churches. For the Churches of *Galatia*, hee made an order, That *collections* should bee made for the poore on every first day of the weeke; and meant to bring in the same custome into the *Corinthian* Church, 1 Cor. 16. 1, 2.

He framed ordinances for *Corinth*, 1 Cor. 11. 2. viz: that women should cover their heads, & men uncover theirs in the Church, v. 6, 7. that men should not use long haire, but women should, ver. 14, 15. that they should tarry one for another when they come to receive the holy Cōmunion, v. 33. &c. And hee commends that people for keeping those his traditions, ver. 2. and promiseth when he came againe, to dispose of other things, which were not as yet well settled and ordered. ver. 34.

Some also hee made for the government of *Thessalonica*, 2 Theff. 2. 15. where hee exhorts them to hold fast the traditions which he had taught them, both by word of mouth, and by letters; and 2 Theff. 3. 14. where hee commandeth opposers against his determinations to be excommunicated.

But (perhaps) it will be said, that their Traditions were of divine authority, because they were Pen-men of the Holy Ghost, and did but convey those constitutions to the Churches, which the Holy Ghost did make and indite for their use.

It is true, that the *Apostles* spake by inspiration, and were employed in writing downe Gods word for the good of the Church; but yet many things

Object.

Ans.

(a) Quatenus
erant ordinarii
ecclesiarum Re-
ctores, de hisce
ritibus externis
pro sua sapi-
entia statu-
bant, quod ad
edificationem
ecclesiarum facere
videbatur.
Daven. l. de Jud.
Cous. l. 16, rat. 2.

*And of the
Iewish and
Christian
Churches.*

things they spake and did, not as *Secretaries* to the Holy Ghost, but as ordinary *Pastors* of the Church, (1) As appeareth most plainly by some speeches which *St. Paul* lets fall in 1 Cor. 7. *I speake this by permission, and not of commandement,* ver. 6. *To the married I command, yet not I, but the Lord,* ver. 10. *To the rest speake I; not the Lord,* v. 12. *Concerning Virgins I have no commandement of the Lord; I give my judgement as one that hath obtained mercy of the Lord to be faithfull.* ver. 25. In all these passages, 1. He distinguisheth betweene authority *divine* and *humane*. 2. He affirmeth, that he did advise and command many things by his own power, as a prudent *pastor* of the Church, for which he had no expresse and *particular* command from the *Lord*. Now if he did by his owne authority prescribe some things to be done for the guiding of people in point of manners and *morality*, much more did he take that *liberty* in point of order and *ceremonies*.

To these examples of the blessed *Apostles*, I may joine the practice of the *Iewish* Church; who though they had an externall forme of *discipline* prescribed them, and all things belonging thereto, even to the *pinnes* and *barres* of the *Tabernacle*, the *broomes*, *ashpans*, and *snuffers* of the *Sanctuary*; yet they tooke liberty to adde some things which were not *expressely* commanded. They annointed their *dead* with odours, and our Saviour was content to be buried after that manner. The *Rubens* built an *Altar* on the bankes of *Iordan*, *Iosh. 22.* which *Ioshua* and the heads of the people permit-
ted

ted to stand. *Solomon* built an *Altar* of himselfe by the *brazen Altar*, *1 Kings* 8.64. And (which comes nearer to our purpose) the *Iewes* did institute two great *Festivalls* to be solemnized every yeare; the *Feast of Purim* in memory of their deliverance from the bloody conspiracy of *Haman*; and the feast of *Dedication*, for a memoriall of the *Temples* purification, after it had been polluted by King *Antiochus*. And this holy day set up by their own authority, our *Saviour* was so farre from disliking, or reproving, that he was pleased to honour it with his gracious presence, *John* 10.22. The order also of their *burials*, and the rites of their *marriage*, were most, or all of them made by their owne discretion. Had these *Jews*, to whom God had given a *perfit* platforme, this liberty; and have not *Christian Churches*, to whom no rule is in this case given, the same power in such things, and a far greater?

And this liberty have all the *governours* likewise of *Christian congregations* used in their severall Churches and ages, as I shall have occasion to intimate by and by: All which *examples* are an evident *prooffe* of the Churches power in these externall ordinances: because, 1. there is no *Precept* against these examples; for against an expresse command examples prove nothing. 2. The *Apostles* were more faithfull servants to their Lord, than to *intrench* upon his royall *prerogative*, and more *humble* than to goe beyond the *bounds* of their commission. 3. It cannot with reason bee imagined, that *Christ* would suffer his *Church*,

*The power of
the Church
proved by
consent of
writers.*

(a) *Calv Opus.*
p. 344.

(b) *Idem Instit.*
l. 4. c. 10. Sect. 14.

(c) *Calv ib. Sect.*
30.

(d) *Perk. ref.*
Cathol. of Tradi-
tions. concl. 3.

throughout all ages, to sleep so securely in so great an error. And therefore leaving this, I come to my second argument for the prooffe of the Churches power, [the Consent of Writers] which is an argument beyond exception, and able of it selfe to put the point in hand out of all question.

Calvin, whom all Sectaries make their Oracle in their plea against Ceremonies, hath these words. (a) *Ne quis nos calumniatur nimis morosos, &c.* Let no man thinke or say that we are so severe and harsh, as to take away all liberty in externall rites; I here give all readers to understand, that I contend not about ceremonies respecting order and decency in the Church: Our dispute is against those acts, whereby some thinke that God is truly, and properly worshipt. I deny that these are under the power of men. And in (b) another place he saith, *Ergo (inquies) nihil ceremoniale rudioribus dabitur, &c.* Therefore thou wilt say, shall nothing Ceremoniall be appointed for the instruction of the ruder sort? I say not so, for I know well enough that all such helps are profitable to them: only I contend, that in prescribing them, such a manner and measure be used, as may illustrate, not obscure Christ. And (c) in the same Chapter hee layes it downe for a conclusion: That Christ would not prescribe particularly concerning ceremonies, what we ought to follow, but referre us to the direction of generall rules.

We hold (saith Perkins) (d) that the Church hath power to prescribe ordinances, rules or traditions touching the time and place of Gods worship, and concerning order and comelinesse to be used in the same.

Peruse

Peruse the *Harmony* of confessions, and see whether this be not the judgement of all those Churches. More particularly, for instance, take the *Aussurge* confession; *Melancthon* the contriver of it, directly for this power saith, (c) *Licet Pastoribus & Episcopis, &c.* It is lawfull for Bishops and Pastors to make *Canons*, that things be done in order in the Church: and he proves it by *S. Pauls* example, *Sic Paulus ordinat, &c.* So *S. Paul* ordained, that women should cover their heads, and confine their tongues in the congregation, &c. Only some *Cautions* he gives to this effect. 1. That these orders be not imposed as parts of Gods worship. 2. That they be not urged as things necessary in themselves. 3. That for their matter, they be not contrary to any Evangelicall truths; for if an Angell from heaven should preach unto us another Gospell, wee are to hold him accursed.

(c) *Aug. confes.
Art. ult. & Apol.
ejusdem.*

In all which cautions, he doth not deny, or abridge the power of Church-governours in these matters, but only remember them how to use their liberty therein, to that end for which they received it, the glory of God, and the Churches edification, according to that speech of *S. Paul*, *This authority is given us for edification, and not for your destruction.* 2 Cor. 10. 8.

But what need I stand upon particular instances? Do we not all grant in our *controversie* with Papists about *traditions*; that there are 2. sorts of *traditions*, *Apostolicall*, and *Ecclesiasticall*, and that both these are under the power of the Church?

1. We yeeld that there are *Apostolique* tradi-

(f) Quod universa tenet ecclesia, nec concilii instituti, sed semper receptum est, non nisi auctoritate Apostolica traditum rectissime creditur. *Aug. de Ep. con. Donat. l. 4 c. 24.*

(g) *Tert. Cor. mil. c. 3.*

(h) *Tert. ib.*

(i) *Iust. max. q. ad Orisod.*

Tert. Apol. c. 16.

Bas. de Spiritu sancto c. 27.

(k) *Naz. in Lond.*

Gorg. edit. Bas.

per. Leonel. p. 443

Aug. con. l. 9 c. 13

(l) *Cyp. ep. 56.*

ad Thibar. id. l. de laps. sub. in. t.

(m) *Tert. Cor. mil. c. 3.*

(n) *Tert. de bapt. c. 13.*

(o) *Ibid. Hipp. l. 2. de div. offic. c. 20.*

Cyrril. Hierosol. in procatech.

(p) *Amal. l. 1. de eccl. offic. c. 27.*

Aug. Ser. m. 117.

de dom. in oct. pasch.

(q) *Vicetom. de antiq. rit. bapt. l. 9 c. 12.*

(r) *Tert. Cor. mil.*

ons, ritually and dogmatically, which are nowhere mentioned, or not enjoined in the Scriptures, but delivered by word of mouth from the Apostles to their followers; for some of which these are reputed, viz. the number of Canonical bookes, the Apostles Creed, the baptism of infants, the fast of Lent, the Lords day, and the great festivals of Easter and Whitsontide; These we justly take for theirs, grounding upon S. Austins rule, ^(f) Those observations which have beene of universall use in the Catholique Church, and appeare not to have beene the Constitutions of generall Councils, we are in reason to hold for Apostolique traditions.

2. Besides these, wee confesse that there are and have been many ancient Ecclesiastique traditions also; from which, as their foundations, grew those noted practises, of (g) not fasting on the Lords day; of (h) saying their prayers not kneeling, but standing, during the whole festivity of Easter and Whitsontide, (which in those dayes continued, though in a remisse degree, full 50. dayes) (i) of praying to God, and adoring Christ with their faces toward the East: (k) of prostration before the Altar; of (l) signing the baptized person with the signe of the crosse, (m) of renouncing the devill, of tasting hony and milk before baptism; (n) of using God-fathers in the baptismes even of children, (o) of exorcising the parties to be baptized, (p) of putting a white garment upon them, which they were to weare for the space of 7. or 8. dayes (from the putting off of which, the Sunday after Easter was called (q) dominica in Albis) (r) of receiving the

Eucharist

Eucharist fasting: (1) of mixing water with the wine for the Communion, (2) of sending it to such as were absent: (3) of eating the consecrated bread in the Church at the time of the holy Communion, or carrying it home to their houses, and eating it when they thought good; (4) of crossing themselves when they went out, or came in, when they arose or went to bed, when they sate down to meate, when they lighted candles, and when they had any business of moment to doe. Many more customs the Church had in former times, which (doubtlesse) most of them drew their breath from some rules and constitutions established by their governours for their use. Now that Ceremonies and Rites of this nature are under the Churches power to ordaine, we generally grant our adversaries, and what is granted by all sorts of divines, cannot be called in question by any, without some note either of singular ignorance, or arrrogancy, or both.

And so I come to shew the reason of the point, which may be thus declared.

No Church can consist without orders, no worship without rules, given and observed, concerning times, places, manner, &c. These (as I have shewed) are not of the essence of Gods worship, no more than a mans coat or skin is of the essence of a man; but yet such necessary appurtenances they be, that take them away, and you take away all publique worship.

But where are these orders to be found? where is this forme prescribed? In Gods Word are no such

(1) Just. mar. 9. ad orth. Cyp. ep. 56. & 63.
(2) Cyp. ibid.
(3) Cyp. l. de lipf. num. 89.
Tert. l. de orat. sub fin. id. l. 2. ad ux.
(4) Tert. l. de Cor. mil. c. 3. id. l. 2. ad ux. circa med.

The Churches power proved by reason.
No Church without Rites and rules.

such ordināces delivered, some indeed are *mentioned*, which were given by the *Apos* to some particular Churches; and by them observed in their sacred assemblies: but they were never intended to be of perpetuall right, nor for universall use; nor yet mentioned directly and *purposely*, but as the riots and disorders of particular congregations gave them occasion. *It was not the Apostles drift* (saith (a) *Socrates*) *to lay downe Canons concerning festivals and other ceremonies, but to become patters of piety and godly life.* Certainly the Christian Churches, through all her successions, should have been extremely *injurious* to their first founders the *Apos*, in antiquating many of those mentioned Canons, had they been intended for perpetuall prescripts to all Churches.

Three things doe clearly evince, that neither they, nor any other forme were propounded in Scriptures to be of perpetuall right.

1. The impossibility of making such orders or regiment, as should fit all Churches in the world. In the time of the *Law* Gods people were but one, and they a small people; and therefore one kinde of discipline might well enough serve their turns. But now the Church is an heterogeneous body, consisting of severall nations, and of dispositions as different as of countries; and therefore not to be yoked under the same laws and customs, *Civill* or *Ecclesiastique*. It is as hard to make one government to fit the Church in her severall times and countries, as to make one shoe to fit all feete, or one coat to serve all bodies. And so saith *Calvin* (in effect)

(b) *Christ*

(a) *Socrat. eccles. hist. l. 5. c. 21.*

No set forme of government prescribed for, or used by the Churches.

(b) Christ would not prescribe particular ceremonies to his Church, because it was impossible that the same ceremonies should be agreeable to all so different nations as are in the world. To the same purpose it is, which Iunius speaks: (c) The Scriptures (saith he) containe in them all matters of doctrine belonging necessarily to faith and good life; but they only set downe a generall law concerning ceremonies (Let all things be done decently and in order.) Therefore particular Rites appertaining to the Church, because they be mutable and ambulatory, might well be omitted by the Spirit of God, and permitted to the conveniences of the Church.

Secondly, the impossibility of finding out such a forme, is an argument against it; such orders could never be found in the Scriptures (at least till this last over-weening age) never any could, or durst determine what the Lords discipline (as some call it) is, though many, with greater passion than discretion, have earnestly called for it. Certainly, had God intended such a thing for his Church, or thought it necessary, he would have set it downe so plainly (for so he did the Jewish regiment which he meant they should live by) that every Church (without grosse ignorance) might have knowne what it was. But they are yet to learne what it is, and will be to the worlds end. Some talke of a Phoenix, and of a Philosophers stone, but who did ever see a Phoenix? or who did ever enjoy the Philosophers stone? *Ab omnibus amatur, & tamen virgo est*; it hath had a great many suitors, but never any husband: An evident argument that

D

these

(b) (a/b. Encl. I.
4. c. 10. Sect. 30.

(c) Jun. Animad. in Bell.
cont. I. 4.

these are but *imaginary* things. And so, that there is *such* a discipline, into whose *mold*, and by whose *modell* all Churches must be cast and squared, considering that never any yet knew it, is but a meer *Chimera*.

3. The perpetuall *variety* of all Church-governments doth sufficiently disprove it: for, if as there is one *Lord*, one *Christ*, one *faith*, and one *baptisme*, so there be one *frame* of government for Christs Kingdome on earth, why doe not all Churches stick to this, as they doe to them? Scarce three Churches in the whole Christian world do jump in every thing. It must follow therefore, that either all the Churches of God are *blinded*, and cannot see what lyeth before them in broad day light; or, which is worse, that they are all too *proud* to submit to their *masters* lawes; or, that the conceited platforme is a very *Proopian* Commonwealth.

Two objections removed.

Nor doth this argue (as some more fondly than truly imagine) any *defect* of love in God to the Church of the new Testament, or of *fidelity* in *Christ* to his Father, or of *sufficiency* in the *Scriptures* to direct us in our wayes.

Want of a set forme argues no want of love in God.

1. No want of love in God to his Church now, in comparison of the *Jews*, can be hence inferred: for I hope, the cleare *revelation* of the mysteries of *salvation*, and the abundant *grace* bestowed on us above the *Jews*, may more truly shew the exuberancy of Gods affection to us in comparison of them, than their prescribed platforme which wee want, his care of them more than of us.

The

The *Philosopher* accused *nature* to be a *stepdame* to man, and a kinde mother to other creatures, because *these* bring their *coats* upon their backs in to the world, and are quickly made able to shift for themselves; whereas men *come naked* in, and are faine to depend long upon others for their sustenance; A simple accusation: Because the *reasonable* nature, wherewith men are beautified, and their *dominion* over all creatures, doe much *overballance* those defects, and argue more bounty bestowed by nature on him, than on them. And it is a cavill no lesse silly, that if *we* be not provided for by God with a standing government in the Church, as the *Synagogue* was, Gods care of us now is nothing so great, as it was at that time of them; because those many things wherein by Gods bounty wee *out-strip* them, are abundantly sufficient to *counterwaile* that defect, if it be a defect. But I rather take it to be an honour to be free from such a burdensome yoke of *many*, and *costly*, and *toilsome* ceremonies, as was laid on their backs.

2. This is no derogation, neither, to the *fidelity* of Christ to his Father. If we compare him with *Moses*, Gods servant in those times, *Who was faithful in all Gods house*, Heb. 3. 5: it is true, that hee did not all the particulars that *Moses* did, and yet he was never the lesse faithful in his place. For the *fidelity* of a sonne or servant, is to bee measured, not by the *number* of acts which he doth, but by the *conformity* of his actions to his fathers, or masters commands; and so is our *saviour*. God

Nor of fidelity
in Christ.

appointed *Moses* to make every thing belonging to that typicall and temporary dispensation, according to the *pattern* which he saw in the mount, *Heb. 8. 5.* and if he had not done so, hee had not been faithfull. And he sent his Sonne to be *Our high Priest*, to sacrifice himselfe for the salvation of men; to be a *Prophet* also, to instruct them in all necessary truths; and to be a *King*, to protect his people in the world, and to bring them at last, maugre all their spirituall enemies, into his glorious kingdome. All these our *Lord* hath truly and fully done, who will deny it? But he never gave him in charge to prescribe *externall laws* for his Churches government, while warfaring here on earth.

Nor imper-
fection of
Scriptures.

3. Nor doth this involve the Scriptures *imperfection*: for the Scripture is an *instrument*, and the perfection of an instrument is only *relative*. We doe not say that a *pen* or an *axe* is naught, because they cannot doe all things; if a pen can write well, and an axe cut well, we take them for perfect and good: So, wee must not say that Gods word is *insufficient*, if it reveale and *prescribe* not whatsoever we imagine it should: if it be able to make us *wise to salvation*, and *completely furnishe* to every good work (for which use and end only it was given, *2 Tim. 3. 16, 17.*) it must needs be granted that it is full and perfect, though it teach us not how the *Church* should be governed, otherwise than by generall rules, these in my text, and such other. It is with the *Scriptures*, as with *nature*; *Non deficiunt in necessariis, nec abundant in superfluis*;

They

They are neither defective in necessities, nor excessive in superfluous things, such as this is.

This passage I meane to close up with the Testimony of Beza, in his Epistle to Bishop Grindall, where first he mentions two sorts of men; one that would have all orders that had been of use in the Apostles times, brought back into the Church, and observed; and whatsoever succeeding ages have added to them; abolished: the other sort would have old Rites of use in the Church after the Apostles times, to be retained, as either necessary, or profitable, or for unities sake: And then saith, *Quod ad me attinet, &c.* As for my part, that the doctrine of the Apostles was exact and perfect I make no question, but I am of another opinion concerning Rites. For, first it is certain, that (the Churches every day increasing) the Apostles could not ordaine whatsoever they held expedient, and therefore in their making of orders they proceeded by degrees, as by the institution of Deacons it appeares, tolerating for a while even many Iudaicall Rites; as we may see in the history of their Acts. Secondly, who seeth not, that in their externall constitutions they had very great respect to the present times, places, and persons? So that it is not probable that the same Rites were used in all places; as is evident enough by that famous Epistle of Irenaeus to Victor. Besides, some of their ordinances, whose foundation for example, necessity is selfe abolished. Therefore whatsoever was done by the Apostles concerning ceremonies, is not (in my conceit) either presently or absolutely to be made a rule. And I doe not wonder that the ancient Pastors of the Church, (ha-

Beza ep. 3 ad
Grindall ep.
Lond.
Proved by a
Testimony of
Beza.

ving respect to their owne times) did antiquate some of those first injunctions, and set up new ones in their room. Their fault was (that by their leave I may speake what I thinke) that they held not a meane in the number of their Rites, nor had so much regard to Christian simplicity and purity as was meet. In this discourse of his, Beza 1. delivereth his judgement plainly, that there is no forme of government left us by the Apostles, incompatible with additions, or detractions. He proves his opinion by divers arguments, 1. from its impossibility, the Church was then in motu, non statu, in motion, not in its full & perfect state, and they were forced to proceed by degrees in their constitutions, answerable to the increase of the Church, and the tempers of such people as were made the Church: 2. from the abrogation of Apostolique Rites by the Churches, as they saw cause; and of some of them even by the Apostles themselves, after they had ordained them: 3. Lastly, he concludes that the faults of Church-governours, in prescribing orders, have not stood in this, that they passed by the Apostles, and set up their owne laws, but that they exceeded in the number or quality of such Rites as they introduced into their Churches.

Quest.

But perhaps it will be granted, that the Church hath power to decree such Rites and ceremonies as are decent and orderly; but what if the Rites decreed doe want this externall forme and qualification, and are neither comely nor orderly? doth not the Church then which ordaines such, exceed her commission? or how shall we know what ceremonies

monies are agreeable to these rules?

1. If any *Bishops* in the Church authorize Rites not suitable to these rules, they presume beyond their allowance, and shall give account to God who hath set them over his family the Church.

2. We must not judge of ceremonies by false rules. Some reject all ceremonies as uncomely that are significant, and yet those *holy kisses* given and taken by the *Primitive Christians*, were significations of mutuall charity; the womens coverings, the mens bare heads were signes of womens subjection to their husbands, and the husbands subjection to Christ alone. And of ceremonies (saith (*) *Peter Martyr*) those are the most laudable, that are the most lively in signification. 2 Some againe condemne all Rites that are or have been used by the *Romane Church*; when yet it is most certain, that not only *Papists*, but *Pagans* too, by the light of reason, may be competent judges of decency and order in externall Rites. 3 Others will allow this surname to none that have been abused to superstition and Idolatry; but would have them all abolished as most uncomely for the service of God, but without reason; may not Churches be accounted fit places for publike worship, because they have formerly been polluted with Idolatry? may not that body which hath made it selfe a member of an harlot, become a glorious member of *Iesus Christ*, and a holy Temple for Gods Spirit to dwell in? Wise men have alwayes thought, that the separation of the use of a thing from its abuse, is very possible, and that the use of some things

Ans.
Significancie
or abuse, no
mark of in-
decent cere-
monies.

(*) *Pet. Mart in*
1. Cor. 11. vid.
etiam Calv. Inst.
l. 4 c. 10. Sect. 15

(b) *Cassand.*
Commonstr. vie,
Circ. med.

things stript out of their abuses, is very commendable. To take away the use of a Ceremony because formerly abused, *Curatio quidem est, sed curatio carnis, non medicis;* (saith (b) *Cassander* rightly) is a cure of the abuse indeed, but the cure of a hangman, who takes away diseases, disasters, and life and all at a clap, not of a physician, who so expells the disease, as he saves the life.

These are all false Cards to saile by: By the best writers ceremonies are then judged to be conformable to these directions.

1. When they are not elevated above their nature, neither used as true and proper acts of worship, (as vowed chastity, poverty, and regular obedience among the Papists are,) nor as instruments to produce supernaturall effects, as holy water is sprinkled in the Church of Rome to wash away veniall sinnes, and the signe of the Crosse is used to drive away devils.

2. When for their multitude they be neither burdensome to the Church, making Iews of Christians, and Law of Gospel; nor occasions of diverting their affections and thoughts from such religious acts and services as are substantiall.

And therefore such Rites as are not opposite to these rules, we are to hold for decent and orderly.

3. The determination of this decency belongs not to private persons; it is not for them to nominate, and governours to chuse, or for them to bring the writing, and superiours to give the seale; this would be to make authority but a meere cypher, and

Determina-
tion of decen-
cy belongs to
Superiours.

and the Bishops of the Church like those images in the Psalme, *Which have eyes and see not, hands and handle not, &c.* this were an utter overturning of the body, a placing of the feet where the head should be. But our Rulers must be judges in these matters, the *Kings* majesty the *supreme*, and the *Prelates* of the Church the *subordinate*; for 1. this is the *honour* belonging to their places, as it is the honour of the head to judge what is fit and comely and conducive to the well-fare of the body. 2. they are *best fitted* for this work of determining, both in respect of their *learning* and *experience*, and because of that *divine assistance*, which by their *masters* owne promise (*Loe I am with you to the end of the world, Mat. 28. 20.*) is usually afforded them, though not so far as to secure them from all *possibility* of *mistaking* in their decisions. To their sentence in these things must inferiours submit, if not their *judgements* (for perhaps they are not bound to beleve at all times that they doe all things well) yet their *practises*, both for the honour that is due to their places, and the peace of Gods Church which every good member will pursue. In *Deut. 17. 8, 9, 10, 11, 12.* God enjoyneth the people under the *paine* of death in all their doubts and controversies to *stand* to the sentence of the *Priest*, and to square their *practises* thereby: he thought it not fit *then* for the people to be judges of doubtfull cases, and doth he think it convenient *now*? I will therefore conclude with the speech of *Nazianzene*. *Presume not ye that are sheep, to make your selves guides of them*

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that

*Greg. Naz in
Orat. quâ se
purgat.*

that should guide you, neither seek to skip over the fold which they have pitcht about you, it sufficeth for your part, if you give your selves to be ordered. Take not upon you to judge, nor make them subject to your laws, who should be a law to you; for God is not a God of confusion, but of order and peace in all the Churches of the Saints, 1 Cor. 14. 33.

And so leaving Rites and Ceremonies for their determination, to the heads of the Church, as peeces of coine which beare their image and superscription, I passed from the points to the Consecration resulting from it.

1. From hence we may see, that Lawes or Canons concerning orders in the Church, are alterable, and binde to their use no longer, than they that made them are pleased to urge them.

Matters of faith and morality will endure no addition, diminution or change, because their authority is divine; but matters of order and decency doe, because their authority is humane.

Every particular, or nationall Church hath power to ordaine, change, and abolish ceremonies and Rites ordained only by mans authority, so as all things be done to edification. (2.) It is the subscribed doctrine of our owne Church, and a proove of the Consecratory. Upon this ground S. Ambrose in his owne Church abrogated an old custome of feasting at the Tombs of martyrs (b) lest occasio of quaffing should be given thereby to drunkards, and because those parentalia, funeral feasts were very like to heathenish superstition. And how many Apostolique and ancient Rites have long since bidden the world good.

(a) Art. 24.

(b) 1 ad. 1^{re} in Aug de Civ. Dei. l. 8 c. 27. Sed hæc Ambrosius fieri vetuit, ne ulla occasio daretur ebriosis se ingurguandi, & quia illa quasi parentalia superstitiosi gentiliæ valent similia.

good-night by the Churches pleasure only, on the same ground? (c) *Cassander* reckons up two sorts of old ceremonies; which because they were different, have been differently dealt with.

(c) *Ca^mand. l de
o/x. p. 855.*

1. Some there were, which are of perpetuall use to preserve the memory of Christs benefits, and to traine up Christian people in piety. Such were those famous festivals of *Easter*, *Ascension*, and *Whitsontide*; for by their anniversary solemnizations, and by the publique reading and explaining the histories *su*table to those holy-dayes, people are put in minde of those *Acts* which Christ did for their redemption, and excited to shew their thankfulness to him by their love and obedience to his laws. Of this sort also have *singing* of Psalms, and sacred hymnes in the Church, reading of *su*table prayers and Scriptures at the holy communion, *silence* of women in the congregation, and the *fast* of *Lent* been accounted. All these therefore have been religiously preserved without the least alteration.

2. Others of them were of an *inferiour* nature, and may be divided into three ranks.

1. Rites of no great moment for their matter or use; as their *bol*, *kisses*, *standing* while they pray ed on the Lords day, the *tasting* of *hony* and milk by the persons to be baptised, *ad infantia* *significationem*, to signify their infancy in Christ, as *S. Hierome* saith, alluding to that speech of *S. Peter*, *As new borne babes desire the sincere milk of Gods word, that ye may grow thereby.* 1 Pet. 2. 2.

2. Rites of very good use, while their equity con-
E 2
tinued,

cinued, but yet *fasted* only to the *present* times. Such an one was the *abstinence* from *Idolobytes*, *things strangled*, and *blood*, imposed on the *Gentiles* by *Apostolique* authority, *Acts* 15. For this as it was *enjoyed* only in *favour* of the *peevish* Jews, who counted some meats unclean, and were kept off from Christ because those abominable meats (as they thought them to be) were eaten by the Christians; so it was to *live no longer* than the *scandall* continued. Of this nature was the *custome* of baptizing people that were to be entred into the Church, at the *two* great festivals of *Easter* and *Whitsontide* only: (except in case of present necessity) and in the *mother Churches* of their severall countries, and no where else. This order was a very good one during those times, both in respect of that *Sacrament*, which hereby became the more reverend and sacred; and of the *persons* to be baptized, who had liberty by this, to *prepare* the better for their *journies* to those mother Churches (which sometimes were very far from their dwellings) and to get themselves sufficiently *catechized* in the Christian religion, that they might be able to give an account of their faith, before they received their baptism. Nor was this custome *prejudiciall* to any of them, because being for the most part men and women, they were not *subject* to sudden death, as tender *infants* are, and if by sicknesse or any casualty they were brought into danger of death, they found the *favour* to be baptized. But the equity of this custome continued no longer than the conversion

of *Gentiles* lasted; and therefore, *ex infida gentilitate*, when *Paganisme* was almost swallowed up of Christianity, and the *only* persons to receive this badge, were *children* borne in the Church, who by reason of their tender infant age, were *unable* of instruction, and *subject* to manifold deaths and dangers, and so might frequently have ended *this* life before they had received the Sacrament of *another* life, (should they have been deferred and put over to those *two* times) this order began to expire.

3. A third sort, were such Rites as were *chastly* used at their first institution, but afterward, by the licentiousness of people, did seeme to be accompanied with *inseparable abuses*; of this sort were those *Axolrus* mentioned *Iude 12.* *feasts of charity*; and those *meetings together in the night*, which they called *vigills*, because they were wont to *watch* together in prayer even till *midnight*, (especially in the night before *Easter*.) All these the Church hath *abolished*, though in a *different* way. Some were *suddenly* and in an instant removed, as the *use of pictures* in the Church, by the ^(*a*) *Elibertine* council, *Ne quod colitur, in parietibus depingeretur*, that that which was to be worshipped, might not be painted upon walls: and the *three-fold dipping* by the fourth *Toletane* council, because abused by the *Arrians*, *Conc. Tolet. 4. c. 5.* others were suffered like old buildings to run to ruine by *degrees*, till they fell of themselves. Some she hath *clean cashiered*; others she hath *offly changed* into somewhat else not unlike them, as *vigills*

a *Eliberti. Concilij.*

into fasting dayes; and *love-feasts* into collections for the poore. Now, though the *causes* why these have been abrogated, were particular, yet the *ground* on which the Church did it, and by which she must be justified in so doing, was the nature and quality of those Rites, being all humane constitutions; and her authority over things of that nature, either to *make* or *marre*, as occasion serveth; for the *band* that gives them life, may strike them dead.

Nor may the Church only alter and abolish old ceremonies, but *adde new*, either for the begetting of an honourable respect to Gods ordinances, or the stirring up of our dead *devotions* in his service.

(b) Socr. eccl.
hist. l. 6. c. 8.

(b) *Socrates* tells us, that the custome of singing *Antheims* in the Church, was brought in by S. *Ignatius* the Bishop of *Antioch*; because having heard some *Angels* in a vision chanting out the praises of God with *interchangeable* notes, hee thought it would be a good exercise for Gods *earthly Angels* in their publique assemblies, which are *inimicus iudis*, a heaven on earth. And S. *Ambrose*, because hee made account that singing had no small efficacy in it *ad commovendum ad pietatem animum*, to move the minde to godlinesse, (saith S. (c) *Austin* in one place) and lest the people being heavily afflicted with the *Arrian* persecution, *Mæoris radio contabesceret*, should pine away with too much sorrow, (saith the same Father in another (d) place) appointed singing to be used in the Ch: of *Milan*. And from these two Bishops drew that custome of singing in the *Easterne* and *Westerne* Churches its originall.

(c) Aug. ep. 109

(d) Aug. confes.
l. 9. c. 7.

What

What was *Ignatius* and *St. Ambrose*, if we look at their authority, more than other *Bishops* of the Church? that liberty therefore which they had, to make new orders, when they saw cause, have all other *Prelates* in their Churches, so far as the law of the lands in which they are, will permit.

It is an envious outcry therefore which is made among us, that *Papery* is coming in, and Gods true religion going out, because some seeming alterations are made in our ceremonies, and some new ones are, by the examples of *Superiours* commended to our use; or rather, some ancient customs, which have been continued in our mother Churches, revived in others. A heavy charge it is, and had need be well proved by them that thus clamour, or else it is a false slander, and so indeed it is. For what are ceremonies to doctrine? What is the use of the Churches liberty in these things, to *Papery*? May not the apparrell alter, and the body remaine the same? May not ceremonies, which are the clothing of the Spouse, admit some changes, and the doctrine remaine inviolate? Must *Antichrist* needs peep in, because our *Bishops* doe use the liberty which they ever had?

A rumour it is, that argues either ignorance, or envy, or vain-glory.

In some, perhaps, but ignorance. 1. Of the difference between substance and ceremony, doctrine and discipline. 2. Of the Churches power to adde, withdraw, and make a change in these things, if cause be offered. And I would wish all such to labour to be better instructed, and till they be, to hold their

*Alteration
of ceremonies
no argument
of Popery.*

their peace, and neither trouble themselves, nor others with things they understand not.

But *Envy*, I am afraid, and ill-affectednesse toward those that are *above* them in the *Church*, is the cause of this outcry in too many; because their eyes are too *weak* to look upon the lustre of those *Stars* in the *Church*; or their *wills* *untaught* to keep their *laws*, or *bear* their *censures*, therefore they *dart* their bitter and *biting* words upon them, like those *Salvages*, who shoot their arrows at the *Sun*, because he scorchet them with his beams.

Let such take heed, lest while they resemble the *devill* in his *sinne*, and maligne the happinesse of others, they be not made like him in *punishment* and lose their *owne*.

If this envious *epheorie* be no cause, yet *vainglory*, with which too many are inebriated, may occasion these uncharitable reports; *Abсалons* ambitious traducing of his fathers blessed government to advance his owne, doth plainly enough shew, that the *slandering* of governours for the getting of a *private name*, is a trick and peece of artifice as old at least as *Abсалon*. Who sees not, that this is a ready way for men to get a *great opinion* among the people? either of singular *prudence*, that they are able to discern *Antichrist* in his *swadling clouts*, and descry him, while he is but putting in his head at the doore; or of admirable zeale and piety, that they are such as cannot behold the declining of the *Gospels* purity, and the sad approach of *superstition*, without complaints and outcries.

But

But let me tell them *1. 1.* That this *odium* *rumour* having no sufficient ground to stand upon; is but a *flander*; and which is worse, *Scandalum magnatum*, a blaspheming of dignities, a sin, which *S. Peter* attributeth to notorious presumption; *dignitas & rebus innotuit*, they tremble not to speak evil of dignities. *2 Pet. 2. 10. 2.* That a *flander* is not the right way to true honour; never was true zeale kindled at a kitchen fire; nor ever sweet name boilt on the ruine of a private mans, much lesse of a whole governments reputation. Once *Herostatus* set fire on the glory of the world for a building, *Diana's* magnificent Temple, to get a name: and a name he hath gotten; but what name? a name of obloquy and disgrace to the worlds end. And such a name (I beleieve) wil be the portion of all those, *Qui ex incenso Dei Templo gloriam quarunt* (as *Calvin* speaks) who seek their owne glory by such seditious and incendiary slanders.

And so I come to the second Confectary.

Churches are not tyed to the same orders: Each Church hath her liberty, either to take such as are made ready to her hand by others, or to make new Canons of her owne for the government of her people. And so our Church teacheth us to judge in her 34. ^(a) Article. It is not necessary (saith the Article) that ceremonies and traditions be in all places one, or altogether alike: for at all times they have been divers; and may be changed according to the diversities of countries, times and maners. Seeing all Rites and ceremonies (saith ^(b) Zanchy) are instituted for the edification of the Church, it is manifest

2. Confectary

(a) Art. 34.

(b) Zanch. de
Red. l. 1. p. 764.

that in these things liberty is to be left to Churches, that every Church may follow her selfe in these matters, as she thinkes best for the good of her beleivers.

On these conclusions of our owne Church, and that learned writer, ^(a) *Socrates* may serve for a comment, for he reckons up many severall Churches, all enjoying their severall orders.

The Greek Church gave the Communion in leavened bread, the Latines in unleavened: the Greeks kept their Easter, *quartâ decimâ lunâ*, on the fourteenth day of that moneth exactly, fall when it would; but the Latins alwayes on the first day of the week, the resurrection day. In Rome they fasted on *Saturdaies*, in Milan not so: in Rome their Lent was wont to begin but three weeks before Easter, in Greece and *Ilyrium*, six weeks, and in other Churches seven. Among the Eastern Churches, their fasting was a totall forbearing of all kinde of food till Sun-set; but in some Western Churches, it stood onely in *delectu ciborum*, in abstinence from flesh only, and brake up at three first, then at twelve a clock. In *Antioch* the altar stood in the West part of the Church, in others alwayes in the East. In *Hellas*, *Ierusalem*, and *Thessaly*, and among the *Novatians* also at *Constantinople*, Evening prayer was read by candle light; and S. ^(b) *Hierome* gives the reason, *Non ad fugandas tenebras, sed ad signum lætitiæ demonstrandum*, not to drive away darknesse, (for at those houres it was light enough) but to represent the spirituall rejoycing of Christians: but in other Churches it was read by day light. At *Alexandria* they admitted *Catechumenists* to the office

(a) *Socr. l. 5. eccl. hist. c. 21.*

(b) *Hier. ep. ad vigilans.*

office of reading, and expounding the Scriptures in the Church; in other places none were appointed to those functions, till they were baptized. In some Churches the Communion was celebrated every Sunday, in others, not so often. Among some people, it was given to children, as well as to men and women, (as S. (c) Cyprian tells us) and (a) S. Augustine saith, that there was such a custome in his time: but this was not the manner of other Churches, as (c) Pamelius observes in these words.

Quia apud alios auctores rarissima fit illius mentio, &c. because there is but little mention made of this custome in other authors, therefore I suspect that it was neither universall, nor of any long continuance after S. Austins time. In the African and Spanish Churches for a great while together, they never granted the Churches peace to such as fell into the crimina majora, the fouler sort of crimes after baptism; but in other Churches they were more indulgent to offenders upon their true repentance, as (f) Pelsavins hath noted.

We see by these examples that great was the variety of Church-customs and constitutions. And yet for all this diversity, the Churches held the unity of the Spirit in the bond of Peace; none of them being either so proud as to prescribe to others, nor so uncharitable, as to wrangle among themselves about those differences. Only once (g) Victor Bishop of Rome presumed to excommunicate all Asia for differing from the Latins in observing Easter. But Irenaeus of Lyons in France, in the name of his fellow Bishops, did sharply rebuke him

(a) S. Aug. de Civ. Dei. lib. 2. c. 26.

(c) Cyp. de lap. num. 39.

(d) Aug. Epist. 107. ad Vitalem.

(e) Pam. in loc. cit. Cypriani.

(f) Pelsavins.

(g) Pelsavins.

(h) Pelsavins.

(i) Pelsavins.

(j) Pelsavins.

(k) Pelsavins.

(l) Pelsavins.

(m) Pelsavins.

(n) Pelsavins.

(o) Pelsavins.

(p) Pelsavins.

(b) *Calv. ep. 18.
ad Farel.*

him for it, alledging against him the *examples* of former Bishops, and in particular of *Polycarpus* of *Smyna*, and *Anicetus* of *Rome*, who notwithstanding they differed in this observation, yet they held a friendly communion together. (b) *Calvin* tells *Farel*, that as for himselfe, he was somewhat sparing of ceremonies, *Luther* liberall, *Bucer* indifferent; yet they all maintained very good correspondence, and judged those differences in external Rites to be no just cause why they should breake amity. And indeed they are not, no more than difference in apparell is a good reason why the children of the same father should maintaine a contention. *Dissonantia jejunit fidei consonantiam non tollit*; difference in fasting (saith *Irenaeus*) takes not away agreement in faith; and, *In una fide nihil officit ecclesiae sanctae consuetudo diversa*, saith *S. Gregory*; Different Church customs bring no prejudice to their one most holy faith. Nay it is good (saith *S. Austin*) that there should be this variety, for this is that raiment of needle-work wherewith the Kings daughter is clothed and beautified.

Outlandish
Church-or-
ders no rule
to us.

(c) *Zanch. l. de
Red. p. 765.*
*Graviter pec-
cant, qui prop-
ter has indiffe-
rentes cerem-
onias turbant ec-
clesias, dam-
nant alios prin-
cipes & magis-
tratus: hæc-
cine pietas
quam iacta-
mus? hæc cine
charitas, quam
debemus ecclē-
siis & fratribus?*

With what warrant then doth *Cartwright* or any of his followers, strive to bring us to outlandish customs, and make a schisme from us, or a faction among us, for maintaining the liberty wherewith Christ hath honoured us, of making and living by our owne rules? *Graviter peccant &c.* They are guilty of a great fault (c) (saith *Zanchy*) who for these indifferent ceremonies doe disturb the Churches, and damne all other magistrates and rulers, because they use their liberty in these things: is this
the

the piety which is boasted of ? is this the charity which we owe to the Churches of God ? If they want piety and charity, who trouble and contest with other Churches about ceremonies; much more doe they lack it, who in this quarrell trouble the quiet of their owne, because she will not prostrate her selfe before their *Idoll*, and be servants to their humors. Came the word of God from them, or came it to them only ? (that I may speak in the *Apostles* language, 1 Cor. 4. 36.) Are they the *Ioseph* to whom the *Sun* and *Moon* and *Stars* must bow ? all Churches must strike sail ? *Calvin* indeed was too highly conceited of his owne invented discipline (as *Pigmalion* of his image) and having made it, did give too honourable a style to it : but did his friends so mightily esteem it ? (a) Was it not opposed by his owne Senate and Citizens ? was not he glad for the upholding of it to beg the approbation of *Bazil*, *Zurich*, and other *Helvetian* Churches ? And when (to gratifie him) they gave it a testimony, was not this the greatest praise they could afford it, that those consistoricall laws of his were good ones, and such as were agreeable to the word of God, and might well be tolerated : not such as were of necessity to be received into their or other Churches ? To goe no further than *Bez*, *Calvins* inward friend and scholar; (b) He in the life of *Calvin*, speaking of the cause why *Calvin* did so earnestly contend for the continuance of it, faith, it was, *Quod eam urbem videret his frenis indigere, because he saw that that City* (being then it seems somewhat licentious) *had need of such a*

F 3

bridle;

(a) Vide *Calv.*
ep. ad *Pullinger.*
It. ep. ad *Tigur.*
minist. It. ep.
Pullinger ad
Calvin.

(b) *Bez.* in vit.
Calvin.

(c) Aug. ep. 118.
ad Januar.

(d) Aug. ep. ad
Casulan.

bridge, by which we see, that he derived not his pedigree as high as heaven, nor maintained it to be the Lords discipline, nor prescribed it imperiously to other Churches. Nor doe her owne divines esteeme it *The government*: for when occasions have brought them among us, they have with singular respect conformed and submitted themselves in practise to our received orders. Herein observing S. *Austins* rule which he gives in one of his Epistles. (c) *Quid neq. contra fidem, &c.* That constitution which is neither against faith or good manners, is to be reckoned of, as in it selfe indifferent, and to be observed according to the company with whom we converse. And againe, *Ad quancumq. &c.* To what Church soever thou shalt come, follow their customs, if thou meanest neither to give nor take offense. Herein also imitating S. Pauls example, who became all things to all men, 1 Cor. 9. 20. and that of S. Ambrose, (d) who though in his owne Church of Milan he kept no Saturday fast, yet when he came to Rome, where it was the custome, hee fasted as they did; by that demeanour giving occasion to that proverb which hath been long in use. *Si fueris Romæ, Romano vivito more*, if you come to Rome, live as Romans doe.

Our owne men are only they, our English papists are the greatest admirers of Rome and the papall power, because they live a great way from them, and know them only in imagination (which too often like a false glasse, is a deceitfull representer) so are our owne disciplinarians the onely men, that do so much adore that Geneva platform, because

because they never had any practicall knowledge and experience of it. And it is the *unhappy* chance of our Church to have her *bowells eaten out* by her *owne* children whom she hath caried in her *womb*, nursed at her *breasts*, and fed with her favours and preferments.

A destiny too bad for a *well-reformed*, nay (without prejudice to other Churches be it spoken) the *best reformed* Church in the world; a Church (I appeal to all *Church-stories*) which in her reformation and government commeth neereſt the pattern of pious and reverend *Antiquity*. A government ſo *moderate*, and full of *reſpect* to thoſe *elder Saints* (who were in *Chriſt* before us, and are now *triumphing* in heaven, while we are *militant* yet on earth, and fighting for our *Crown*) ^(a) that a *French Embaſſadour* in the beginning of our laſt *Kings* raigae of bleſſed memory, upon the view of our ſolemn ſervice & ceremonies at *Canterbury* and at *Court*, gave out; That if the reformed Churches in *France* had kept the ſame orders among them that we have, he was aſſured there would have been in that countrey many thouſand *Proteſtants* at that time, more than there were. But alas poore mother, it is thy lot to be deſpiſed by thine *owne* ſons, and if there be no remedy, thou muſt beare it; *Time and chance* (ſaith *Salomon*) happeneth to all men, and ſo it doth to all Churches, ^(b) *Patience* is a means to make that burden eaſie, which muſt be endured without remedy.

And ſo I come to the *third Conſectary*.

(a) confer. ad
Hampſ. Court.
pag. 38.

(b) Hor. l. 3.
Carm. Ode 24.
Levius ſit pati-
entia, quicquid
corrigen eſt
neceſſa.

Perſons

3. Confessary

Persons that spurne at Church-ordinances, may be justly punished by Church-governours: their power to make orders implies a power to censure disorders in whomsoever they finde refractory. For, every law supposeth in the Law-maker, a power directive to make it, and a power coercive to restrain transgressors of it; as S. Paul implies, *Rom.* 13. 4. where (speaking of the Magistrate) he saith, *He beareth not the sword in vaine.* First, he beareth a sword, hath authority to punish as well as to prescribe. Secondly, he beareth it not in vain, hath authority to smite with that sword, and to put his power in practise upon evill doers.

There is one Law giver (saith S. James, *cap.* 4. 12.) who is able to save and to destroy: in which words is given us by consequent to understand, that it belongs to all Law-givers to doe either of these, as occasion requires.

And the reason why they are to have this power as well as the former, is, because it is a back to the former; without this that other would be unprofitable; for (c) *Inermis autoritas, non autoritas dicenda est, sed autoritatis larva*: unarmed authority is rather a mask and semblance of authority, than authority indeed.

Into all creatures God hath put two faculties.

1. A concupiscible, by which they are caryed to seek out whatsoever things are needfull for their preservation.

2. An Inscible, by which they are inabled ad omnia contraria eliminanda, to expell by flight or resistance, at least in endeavour, whatsoever threa-

tens

tens their *destruction*. And without this last the *former* would not be sufficient to keep the creature in being. Answerable to this, there is in *governours* a *concupiscible* faculty of *making* good orders for the *maintenance* of that body, wherof themselves are a part: and an *Irascible*, of *resisting* and *executing* vengeance on such irregular persons, men of *Belial*, as assault that body, those orders; and without this that other of *making* laws, is not only *weak* and of little use, but oft times a *snare* to law-makers, who otherwise would be (like the log in the *fable*) *fabula vulgi*, a *scorne* to the rude, unruly *multitude*.

But lest some may think, that this *last* power is peculiar to the *civill* magistrate, and belongs not to *Bishops* and *governours* of the Church; their *Canons* being but *councells*, and their *authority* only to *perswade*; as ^(a) some of *note*, to the disparagement of their learning, doe not stick to say: Cast your eyes on *Timothy* and *Titus* two *Bishops* of the Church. *S. Paul* armeth them both with this *double* authority. *Command* and *teach* (saith he to *Timothy*, 1 *Tim.* 4. 11.) There is a power *directive* given him: *Them that sin rebuke before all, that the rest also may feare*, 1 *Tim.* 5. 10. there is his power *coactive*. And to *Titus* he saith, *These things speak and exhort, and rebuke with all authority*, *Tit.* 2. 15. *Teach*, there is his authority to *informe* and *direct*; but is this all? No, *Rebuke* too, there is power to *censure* the disobedient. But how *rebuke*? not with *weak words* only, for that belongs to the *inferiour* Clergy; but with *all authority*; that is, with *censures* & *deeds*, even to the *stopping* of mouths, if need be, as we may

A coactive power necessary to Church-governours.

(a) *V. d. Ursin.*
catech.

Par. Orat. de Q.
antiques magist.
obligent conse.
pag. 13.

see, *Tis. 1. 11*. Nor doth *S. Paul* give these his *Bishops* any greater allowance, than he knew his master would warrant; for he was not ignorant of what with his owne mouth he had uttered, *Mat. 18. 17, 18. Goe tell the Church, and if he neglect to heare the Church, let him be unto thee as a heathen man, and a publican. Verily, verily I say unto you, whatsoever ye shall binde on earth, shall be bound in heaven, &c.* In which words, 1. Our Lord erecteth a Tribunall in the Church, to which offenders against the Church must be cited, and by it censured, *Goe tell the Church.* 2. He ratifies and settleth it; *whatsoever ye binde on earth, &c.* .i. whomsoever you cast out for neglect, or contempt of that authority which I have given you, shall be reputed an outcast in the kingdome of heaven: and by consequent, whatsoever other punishment you justly inflict, shall be authorized in the highest Court, by the highest Judge. *What will you* (saith *S. Paul, 1 Cor. 4. 21.*) *shall I come unto you with a rod, or in love and in the spirit of meeknesse?* that is, will you be perswaded by faire words, or shall I exercise my Iudiciall authority over you, shall I punish you? For, as the rod of *Christ* signifies his authority to rule his servants, and subdue his enemies, and therefore is called the rod of his strength, *Psal. 110. 2.* So doth the rod of *S. Paul* here signifie his punishing power, as *S. Chrysostome* and *S. Austin* expound the place. And (which is a thing that should work with us) this is also the doctrine of our owne Church, to the truth of which wee (my brethren) of the Clergy have subscribed.

Whosoever

Whoſoever (ſaith the Article) by his private judgement, willingly and purpoſely doth openly breake the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be approved by common authority, ought to be rebuked openly, (that others may feare to doe the like) as he that offendeth againſt the common order of the Church, and hurteth the authority of the magiſtrate, and woundeth the conſciences of weak brethren.

And ſhall we not thinke that the Church hath need of this latter power, as well as the common-wealth? Are people ſo well affected to the orders of the Church, that they will obey them if they be but barely propounded, or at moſt, by a few perſwaſions commended to their obedience? Is the Church ſo ſetled by divine goodneſſe, that no unruly windes within her bowels can make her quake? Or is the King of the Church ſo careleſſe of his flock which he hath purchaſed with his owne blood, that he hath given it weaker ſupports than Kingdomes and civill States enjoy? and hath ſet over it ſhepheards indeed, but yet lame ones, that cannot or muſt not ſtrike if there be occaſion?

Certainly, this earthly *Paradiſe* would ſoon be entred and waſted, were not thoſe *Angels* that are ſet to keepe the doore, armed with a flaming ſword of vindicative power, to keep out, or drive out all thoſe that either profeſſedly, or ſecretly have evill will to *Sion*. And therefore we cannot think with reaſon that Church-governours have the place of commanding, but no power of compel-

*The Lords
of the Gen-
tiles, &c. no
argument a-
gainst the
Churches
primitive
power.*

ling and urging obedience to their commands.

But they that would have a parity in the Church, and would make Church governours to be but empty Cyphers, alledge the speech of our Saviour to his disciples (*contending among themselves for superiority*) Mat. 20. 23, 26, 17. *The Lords of the Gentiles exercise dominion over them, and they that are great, exercise authority over them: but it shall not be so among you. But whosoever will be great among you, let him be your minister, and whosoever would be chiefe among you, let him be your servant, &c.* And say, that Christ here compares the world and his Church, and forbids the use of that power to the Pastors of the one, which belongs to the Princes of the other, and that is principally a punitive and coactive power.

For the removall therefore of this Gorgons head, which doth so amaze the vulgar, and make them think that Bishops should use no punishments for the safeguard of their determinations, two things are to be noted.

1. The persons which are here compared and distinguished.

2. The drift and purpose of our Saviour in this comparifon.

1. For the persons, we are to know, that they are not Aaron and Moses, the Clergy and the Laity, but Christian and Pagan governours, as appears by the notation of the word; for where doth τὰ ἰδιώ signifiē lay men, men distinguished by their callings in the Church, not nations divided from the Church? It is alwayes opposed to the Christian

stian Church, and men living therein, whether ministers or people, and is as much in signification, as the Hebrew word $\square' \text{ל}$: for the *Septuagint* doe alwayes translate $\square' \text{ל}$ by $\pi \lambda \text{ ἔθνη}$, as we may see *Esay* 11. 10. *Psal.* 2. 1. &c. Now *Goyim* signifies all nations that were not *Jews*, all such, as they esteemed to be out of the Church: and therefore the ^(a) *Jews* doe at this day call the *Christians*, because they account them the greatest aliens from the common-wealth of *Israel*, *Goyim*, unbelieving people.

Besides, if we looke into the new Testament, we shall see that ἔθνη and ἔθνη are never used, but where *Gentiles* are mentioned, and must be understood. ^(b) Our Saviour therefore must have spoken here very improperly, and far otherwise than the language did lead him, had he by *Gentiles* in this place meant *lay men*.

The comparison therefore which is here made, being between *Infidels*, and the Church indefinitely (as it includes all her members and magistrates civill and Ecclesiasticall) it followeth, that the restraint here given doth not respect the *Prelates* of the Church determinately, but equally all that beare rule in Christian Common-wealths; and so can be no argument for the clipping of the Churches wings, more than for the limiting of civill authority.

Secondly, for the scope of our Saviour, it was not:

1. To forbid magistracy among Christians (as the *Anabaptists* would have it) for then, there would be a plain contradiction between him and

(a) *Buxtorf. lexie de vocab.*

ל *Iudxi appellabant Christianos* $\square' \text{ל}$, quasi Gentem abominabilem, affectu procius malitioso.

(b) *Mat.* 4. 15. 10. 5. *Luke* 2. 32. *Act* 4. 27. 9. 15. 13. 46. *Rom.* 1. 24. 3. 9. &c.

(a) Rom. 13. 1.
1 Pet. 2. 13,
14, 17, &c.

his *Apostles*, who taught that the higher powers are ordained by God, and that they were to be obeyed by all that were under them ^(a): and this would have brought the whole world into confusion long since, there being no possibility of its consistence without government.

Nor secondly, was it his purpose to forbid a superiority of some over others in the Church; for,

1. He forbids that only which himselfe did refuse, propounding his owne practise as an example of that doctrine which he taught them: *It shall not be so among you, for I am among you, as he that serveth.* But did he ever renounce authority over his disciples while he lived among them? did not he rather behave himself as a commander and master, enjoining them from time to time what he would have them doe? and did not he willingly accept that title of *Lord* and *master*, which his disciples gave him? John 13. 13. *Yee call me master and Lord, and ye say well; for so I am.*

2. He prohibits not what he supposed; but hee supposeth that there was to be a *sub* and *supra*, a subordination and superiority among them, as the words *maximus* and *minimus*, *greatest* and *least* here used doe import.

Neither was it, in the third place, to hinder the annexion of civill authority to the Church, and to restraine Church-men from being *Iustices of peace*, or *privy Counsellours*, &c. For Christ doth use this speech to his disciples to dissuade them from striving about superiority: but if this had been his meaning, that the disciples should not be

be ambitious of *temporall* power, it would not have *reached home*, nor been a sufficient argument for that purpose; for they might have reasonably replied: Sir, we strive not to be *Kings* or *Princes*, or *Counsellors of State*, let us have authority in the *Church*, and we ask no more.

What then was our Saviours intent in this prohibition? It was to prevent the *vicious customs* of *beaten Kings and Lords* in Christian Governments, whether *spirituall* or *temporall*.

Their vices or faults in government were especially *two*.

1. Their ruling by their *owne wills* in stead of laws.

2. Their ruling for their *owne ends*, without respect to the peoples good, as if the lives, and goods, and children, and servants of their subjects had been made only to serve their turnes, and maintaine their pomp.

This was their chiefe fault, and thus did they governe, as appeares by the speech of *Samuel* (*), who sought to deterre the people from desiring a *King*, by describing *כְּשֶׁמֶט הַמֶּלֶךְ*, the *custome* and fashion of their *King* treading in the steps of his neighbour princes, who were all *Ethnicks*. And so much doth the *Originall* word, by which their manner of governing is here described, import, which is *מְלָכֻתָם אֲחֵיהֶם*, they *play the Lords*, they domineere over their people, as if they had all that sovereignty over them that can be imagined. This *potestatem* *Navalis*, this vicious and unreasonable manner of ruling, our Lord would have

his

The true
meaning of
that Text.

(a) 1 Sam. 8. 11
This will be the
custome of the
King that shall
raigne over you;
He will take your
sons and appoint
them for himself,
for his chariots,
for his horsemen,
&c. and your
daughters for his
confectionaries,
cookes and ba-
kers, &c.

his disciples and all Christians to take heed of allowing them in the meane time, *potestatem regiam*, a fatherly kinde of power over their inferiours, to governe as parents doe their children, with an eye on their good, and consequently, to correct and punish them when they prove bad children and unruly.

The *Shepherds* of the Church may governe their *flocks*, but not with *force and cruelty*, as they did in *Ezekiels* time, *Ezek.* 34. 4. they may take the *oversight* of Gods heritage, *1 Pet.* 5. 2. but not as absolute Lords, *relaxaveruntque*, over-ruling them (saith the translation in the margine) for their owne, either covetous, or ambitious ends.

Lay these two things then together. 1. *Christ* compareth the *Gentiles* and *Christians* in their kinde of governing : and 2. His *intent* is to barre all *Christian Princes* and *Prelates* from exercising a *tyrannicall* rule over their inferiours, and to win them to that (b) *moderation* in their government, that becomes his people; and it will appeare, that this place makes nothing at all against the *Hierarchy* of the Church or that *vindicative* power w^{ch} the mildest and most indulgent parents that are, doe use upon their children for their good ; and Church, as well as civill magistrates, may exercise upon disobedient persons for the preservation of *publique* peace and unity.

Let no man therefore say, when *Bishops* correct *opposers* of their orders and authority, that the offenders thus punished are *martyrs*, and the poore persecuted sheep of *Christ*; and the governours that punish

(b) Moderationem Apostolicæ potestatis, & illius rectum usum ad divinæ voluntatis præscriptum ea verba docent. *Bilfon. de eccl. Gubern.* 4. 6. p. 91.

Punishments imposed on non-conformers, no persecutions.

punish them are *wolves* and *persecutors*, as some ill-affected ones stick not to mutter.

S. Cyprian writing to *Rogatian* a Bishop, who had been abused by a sawcy *deacon*,^(a) 1. commends him because he had sought to reforme him by Christian clemency, rather than Episcopall authority: then he adviseth him, if the *Deacon* continued in his misdemeanour, to curb and punish him by deposition or excommunication,^(b) according to his power and place. For if S. Paul said to *Timothy*, *Let no man despise thy youth*; how much more might thy fellow Bishops (saith S. Cyprian) say to thee, *Let no man despise thy age*: Was this uncivill *Deacon* a *Martyr*, or S. Cyprian a *persecutor*.

When *Vigilantius* a Priest had much misbehaved himselfe in point of doctrine and manners,^(c) S. Hierom wondereth that the Bishop, in whose diocesse he lived, did not *Virga Apostolica* & *ferrea confringere* was inutile, break that unprofitable peece with the iron rod of his Apostolique authority, *Et tradere in interitum carnis, ut spiritus saluus fiat*, and deliver him to the destruction of the flesh, that the spirit might be saved, i. excommunicate him.^(d) And a little after, turning his speech to *Vigilantius*, he cryes out (somewhat too passionately like himselfe) *O praevidendam linguam medicis, O tongue worthy to be cut out by spirituall physitians; ut qui loqui nescit, discat aliquando reticere*; that he who knows not how to speake aright, might learne at last to hold his peace. Was the delinquent here a martyr, and his pursuer S. Hierom a persecutor?

Goulartius and the rest of the Geneva Consistory

H

deprived

(a) *Cyp. epad Rogat. 67.* Magis optamus & cupimus contumelias & injurias singulorum clementi patientia vincere, quam sacerdotali licentia vindicare.

(b) *Pro Episcopatus vigore, & cathedrae auctoritate.*

(c) *Hier. ep. ad Vigil.*

(d) 1 Cor. 5. 5.

deprived *Rotarius* one of their ministers, and thrust him out of their City, and (which is more) they *hunted* him by their letters out of a town not far from thence, which had entertained him for their *Pastor*. And why did the *Consistory* so severely prosecute this man? for giving the *Cup* in his *owne* Church with his *owne* hands, and not permitting a *lay* man to deliver it. This fact of his was the breach of a Church-custome only, but of no *canon*, and yet thus sharply did they punish it. Were *Goulartius* and the *Presbitery* persecutors, and that good man a *martyr*?

(c) *Vid. Morin.
de conf. eccl.*

Or were the (c) *decrees* made by sundry ancient councils for the *suspension*, *deposition*, and *excommunication* of unruly ministers, *persecutions*? I thinke our scrupulous mindes will not say so, for *Non omnis qui parcat amicus est, nec omnis qui verberat inimicus*; Every one that spares is not a friend, nor every one that punisheth an enemy. But if any can so cast off modesty, as to brand these wholsome judiciary Acts and Canons with the disgracefull name of persecutions, our Reverend Fathers may the more contentedly put up the like aspersions, considering that this affliction that befalls them, hath been accomplished in their elder brethren.

Object. 1.

O, but the ministers usually *suspended*, are good men, and therefore, we may well say, they are persecuted.

Ans.

Inconformity
is accidentally
a great sin.

1. Some of them, no doubt, are so; and if they be, they shall reap the profit of it another day; it is possible sometimes for good men to tread awry,

awry, being caryed away with the streame of popularity, and misled by the hope of gaine or glory.

2. Whether they be all good or no, I leave it to be decided by the searcher of all hearts; only thus much in the generall I am sure of; that *Multi sunt in sanctorum catalogo, qui non sunt in consortio*, many are now accounted Saints, which will not goe for Saints at that day when all secrets shall be manifested.

3. It is not their goodnesse that is punished, but their badnesse; S. Peter intimates, that a Christian may be detected and punished for an evill doer, 1 Pet. 4. 15, 16. If good men will have their hands in bad causes, their goodnesse must not make them law-proofe, and beate them off from the stroke of justice. *Causa, non pœna*, (I may adde *nec persona*) facit martyrem, it is the cause, not the punishment (no nor the person neither) that makes the martyr. Inexpiable and great is the sinne of schisme and discord in the Church (saith S. ^(a) Eyprian) and cannot be purged even with martyrdom. And a ^(b) little after, speaking of such as lived contentiously in the Church, he saith, *Ardeant licet flammis*, &c. Though they breath out their soules at a stake, or under the teeth of wilde beasts, their goodnes is not crowned, but their perfidiousnesse punished. *Occidit alius potest, coronari non potest*. Such a man may be killed, but crowned he cannot be. Martyrs are they (saith S. ^(c) Austin) which suffer, not for disorder, and the ungodly breach of Christian unity, but for righteousness sake: for Hagar was persecuted by Sarah, and yet she that did impose was holy, and she was the unrighteous person that did beare the burden: If things

(a) *Eyp. de unit. Eccl. Inexpiable & gravis culpa discordiæ, nec passione purgatur.*

(b) *Ardeant licet flammis & ignibus, traditi vel objecti bestiis animas suas ponant; non erit illa fidei corona, sed pœna perfidiæ; nec religiosæ virtutis exitus gloriosus, sed deprecationis interitus. Occidit talis potest, coronari non potest.*

(c) *Aug. ep. 50.*

be rightly scanned (saith he) *Hagar did persecute Sarab more by proud resistance, than Sarab her by infliting deserved vengeance.*

Object. 2.

Yea, but the fault of *inconformity* (if it bee a fault) is but a *small one*, & yet more grievously censured, than *swearing, drunkennesse, uncleannesse, perjury*, and many other sinnes which farre exceed this; want of *proportion* therefore between the fault and the *penalty*, maketh those punishments to be no better than persecutions.

Answe.

Sinnes or faults may bee considered in their *nature*, or in their *manner* of committing, and those ill *consequents* that spring from them: and a sinne that is little and least in the first, may bee great and greatest in those last respects; and so is this sinne of which we are speaking. If we looke upon it in its owne *nature*, it is nothing so foule a sinne as is murder, adultery, perjury, &c. for this is a sinne by *accident*, because against the command of authority; those other *essentially* and formally, because damned by the light of nature. But if we behold it in the *manner* of committing, it is a greater; this being *seldome* committed, *never* punished, without *wilfulnesse* and obstinacy, they many times breaking out through meere *weaknesse* and infirmity. And so it is in respect of its *dangerousnesse* in the *issue*. For,

I. It is a *bold-faced* sinne, that *Ionab-like* stands alwayes upon its *justification*, and pleads *not guilty*, and casts a blemish upon that *authority* that dares censure it. These other are sinnes (as more foule, so) more modest, lesse confident; like the *Here-tique*

tique in *Titus* 3. *anathema*, self-convicted and self-condemned, and meet with fewer Patrons.

2. Those sinnes fight against Church-government by consequent only, this directly; and if it be not in time retrained, brings confusion and *Anarchy* into the Church. Like *Peters* dissimulation, *Gal.* 2. it sowreth a multitude in a moment: like a *gangren*, if it seize, and be permitted to fesse but on one limb, it speedily runnes over, and ruins all the body; men too sinfully affecting (since the fall) to be *Domini suorum actuum*, Lords over their owne actions in all things, and to shake off the yoke of government.

3. Those sinnes goe many times alone, this never; but like a *fury* brings a troope of mischiefes after it. It makes divisions and breaches in otherwise peaceable congregations; begets discords, contempts in people of their learned, able, and well-deserving Pastors. It breeds emulations also between brethren of the same Tribe, ministers of the same Christ; even to the sharpening of tongues and pens against each other, till like the *Cadmean* brethren, *mutuis vulneribus confossi cadunt* (as *Erasmus* speakes) they fall to the ground by their own unbrotherly wounds.

This makes some stand *neuters* and look on, others turne *Apostates* and deride; this makes our friends lament us, and our adversaries triumph over us, while they hope to see our Church dissolved, without either plots or pens of theirs, by our own unnaturall broyles and contentions. And therefore it is many wayes a greater sinne than they,

and worthy of condigne punishment.

To conclude this point, take an estimate of this sinne from God himselfe: Did not he reveale his wrath from heaven even against Miriam, and smite her with leprosie, & excommunication for a time, for opposing but with one weak word, or two, the authority of her brother Moses, Num. 12? was not Korah and his seditious company consumed with fire from heaven, and made *Horrenda victima nil miserantis orci*, a lamentable sacrifice to the gaping earth in a moment? and why, but for denying obedience to Moses and Aaron, and making a rent in the congregation? *Quis dubitat sceleratius esse commissurum, quod gravius est punitum?* Who doubts (saith S. Hierome) that the sinne which was so fearefully punished, was as highly detested?

Leave off therefore these scandalous criminations, which have in them neither truth nor modesty, and seek not to make justice odious with such nick-names of tyranny and persecution. As great a woe is due to such as call good evil, as to them that call evil good.

Quid facis in pectore, &c. What doth the wildnesse of wolves, and the madnesse of dogs (saith S. Cyprian) in Christian breasts? the poyson of serpents, and the cruelty of beasts, why should they lodge there? Would ye be counted Saints? what have Saints to doe with such angry and uncharitable passions? *tantæ ene animis celestibus ira?* would ye be esteemed men of the spirit? what fellowship hath the meek Spirit of God with the malicious spirit of the devill? *Spiritus Dei nec mordax, nec mordax*, the Spirit

Cyp. de unit. Eccl. Quid facit in pectore Christiano lupos feritas, & canum rabies? & venenum lethale serpentium, & cruenta fævitia bestiarum? gratulandum est, cum tales ab ecclesia separantur, ne columbis, ne oves Christi fæva sua & venenata contagione prædentur.

Spirit of God, neither *belies* nor *bites*, as they doe who call deserved punishments persecutions: for *Non est crudelitas pro Deo pietas*, Zeale for God and the Churches peace, is no cruelty, saith S. Hierome.

Hier. ep ad Vigil.

And so I come to my last Confectary.

5. Confectary

Ceremonies and orders imposed by Church-governours on inferiour ministers and people, must be obeyed: For power in them to enjoyne, by the law of Relatives inferres in us a necessity to obey.

There are 3. sorts of things and actions (saith (1) S. Austin.)

(1) Aug l. 3. de lib. Arb. c. 18, 19

1. Some *intrinsically* and *essentially* good, which cannot bee *evill* at any time; such are *vertues* and *vertuous* acts; which, though they may be accompanied with *evill* ends, and so *non redundare in personam*, not redound to the good of the doer, can never be bad.

2. Some *internally* and *essentially* *evill*; which are not therefore *evill*, because *prohibited*, as the eating of the forbidden tree, and Sauls sparing of the *Amalekites* were; but *prohibited* because *evill*, as *perjury*, *murder*, *adultery*, and other *sins* against the light of nature.

3. Other things there are of a *middle* nature, neither *good* nor *evill* in themselves, but easily *changeable* into good or *evill* by *concomitant circumstances*. Of this sort are *Rites* and *ceremonies*, ordained by the Church to bee used *in* or *about* Gods service. In themselves, they are like *fastings*, *watchings*, and such other *bodily castigations*, which (considered in the naked act) are affirmed to bee *unprofitable*, and distinguished from true *godlinesse*,

1 Tim.

1 Tim. 4. 8. neither *pleasing* nor *displeasing* to God: yet, *sub mandato*, as they are by lawfull authority enjoined, they become *necessary*, and *attungunt conscientiam*, lay an obligation of obedience on the conscience. For we reade, that *Idolothyes, things strangled*, and *blood*, though they were in themselves *indifferent* meates, and might be eaten or not eaten without offence of conscience; yet when they had the *stamp* of a negative command upon them, and were for certaine reasons prohibited by the *Apostles*, they were called *necessary things*, *Acts* 15. 28. *It seemes good, &c. to lay upon you no greater burden than these necessary things; Necessary*, for the avoiding of *scandall*; *necessary* through the command of the *Apostles*, restraining their use for the *time*, though in themselves *indifferent*. And *S. Paul* exhorting to obedience of authority, saith, *Ye must be subject, not because of wrath only, but for conscience sake*, *Rom.* 13. 5. giving us to understand, that even these *smaller things*, when they are once commanded, doe reach the conscience, and cannot be omitted without some violation of it. Necessity of obedience ariseth sometimes *ex natura rei*, from the nature of the thing commanded, as in all *morall* precepts; sometimes *ex vi mandati*, from the power by which they are enjoined, as in all *positive* laws and commands, whether *civill* or *ceremoniall*. And so it doth here, to wit, from a double power.

1. The power of the Governour commanding these things to be done.

2. The power of God authorizing him to command,

mand, and obliging inferiours to obey.

Obedience then to these smaller things of the law, these appendices of Gods service, (*Surplessé, Hood, standing up at the Creed, kneeling at the Communion, the Crosse in baptisme, and bowing at the name of Iesus*) is no arbitrary and indifferent thing. But it is the part of every private man, both minister and other, reverently to retaine the true use of these things prescribed by publique authority; considering, that things of themselves indifferent, doe in some sort alter their natures, when they are either commanded, or forbidden by a lawfull magistrate; and may not be omitted at every mans pleasure, contrary to the law, when they be commanded; nor used when they are prohibited. They are the last words of our 30. Canon, and a confirmation of my point.

ca. 30.

Let every soule (saith S. Paul) be subject to the higher powers; the words are not permissive, let every one that will, subject himselfe to authority, but imperative, let every one as he ought, submit himselfe. And, let every soule; here is no liberty for libertinisme in any: none must think himselfe too great, or too good to yeeld obedience to his superiours, all without exception, or exemption, must doe their commands. And therefore I wonder how those that seem to make a conscience of other sinnes, can make no conscience of this, but rather make it a point of conscience to lye under this guilt, and be rebellious against their lawfull Passors in these things. Obey them (saith the same Apostle, Heb 13. 17.) that have the rule over you, and submit your selves: the persons here pointed

Rom. 13.

Mat. 23. 1.

What is
meant by
Scribes and
Pharisees.

at, are *Bishops* and *Prelates* of the Church, as the following words doe shew, (for to them alone doth the care of mens soules *directly* and properly belong) and the *duty* which all inferiours owe to them, is obedience, which therefore *S. Paul* doth not barely commend, but peremptorily charge upon them. But a place that may be instead of all others to inforce obedience to the *laws* of the Church, and a full and ample obedience also to all good laws is, that *Text* in *S. Matthew*, where our *Saviour* saith : *The Scribes and Pharisees sit in Moses seate : all therefore whatsoever they bid you observe, that observe and doe, &c.* These words therefore must a little be examined, and pressed upon our refractory brethren. First then, *who* are the persons to whom subjection is here enjoined ? the *Scribes* and *Pharisees*; but *who* were they ?

Scribe in Scripture is a name of office or calling, and signifies 3. sorts of men. 1. A *Scrivener*, one that liveth by writing, so *Psal.* 45. 1. *My tongue is the tongue of a ready writer.* 2. A *Secretary of State*, in this sense *Shebna* is called a *Scribe*, *Esay* 36. 3. 3. An officer in the Church, an expounder and teacher of the *Scriptures*; in this sense *Ezra* the *Priest* is said to be a ready *Scribe in the Law of Moses*, *Ezra* 7. 6. 3. a skilfull interpreter : so it is also taken *Mat.* 13. 52. Every *Scribe* which is instructed to the kingdom of heaven, &c. And in this last sense it is to be taken here.

Pharisee, is a name of *Self* or *Order*, and the *Pharisees* were a fraternity among the *Jews*, that lived by peculiar rules, and in a stricter manner than

than did others. As we may see *Acts* 26. 5. where *S. Paul* sayes, *After the straitest sect of our religion, I lived a Pharisee.* Of these *Pharisees* some were *Clergy-men, Scribes, and expounders of the law*, as it appeares, *John* 3. 10, 11. where *Nicodemus* is called a *Pharisee*, and a *master or teacher in Israel*, and *Acts* 3. 34. where *Gamaliel* is called a *Pharisee*, and a *Doctor of the law*, .i. an *expounder of the Scripture*. So that these two differed, as the *Secular* and *Regular Priests*, they lived after a divers manner, yet both of them were *Teachers*, and in *spirituall things Rulers and Masters* of the people.

We see who the *persons* are to be obeyed. But *why* must they be obeyed? because, saith *Christ*, *They sit in Moses seat.* We reade of a twofold *seate*, peculiar to persons of quality and eminency of place.

1. A *seate* of *civill government*, belonging to *Kings* and *Judges*, as may be seen *Psal.* 122. 5. *There are set Thrones of judgement.*

What is meant by Moses chayre.

2. A *seate* of *doctrine* and *spirituall Jurisdiction*, proper to the *Priests* and heads of the *Church*; for such were wont to *sit* when they *taught* the people, and gave *judgement*, as our *Saviour* intimates, *Mat.* 26. 55. *I sate daily among you, teaching in the Temple.*

The *first* of these *seats* was usually called the *Throne of David*, because he was the *first* *establisht King*, to whom *God* had appointed a *succession* of children to be *Kings* after him: but this latter *sear*, the *Chaire of Moses*, because he was the *first* that

received the law from God, and published it to the people.

2. To sit in these seats is, to succeed these persons in authority; to sit in *Dauids Throne*, is to succeed him in his *kingdome*, and therefore *Salomon* is said to sit in the throne of *David* his father, because hee did succeed him in his royall government: and to sit in the chaire of *Moses*, is to have the place and office of instructing and governing the people in things concerning God. So that our Saviours reason to urge the people to obedience is, the *Scribes* and *Pharisees* are the authorized teachers and masters of *Israel*; therefore you must be ruled by them, and submit unto them.

But thirdly, how far were the people to obey them? Whatsoever they bid you observe (saith *Christ*) that observe and doe.

These words though in their forme they be universal, yet in their sense they are particular, and must be restrained by their matter. The *Papists* take them without any limitation, in a most ample sense, to give credit to the *Popes* infallibility. Others in opposition to them give them up too short, and say, that our Saviours meaning was, that the people should obey them in all things which they taught out of the law of *Moses*. But if this were all the meaning, then they had been bound to hearken to these Doctors sitting in *Moses* chaire, no further than to every *Iustice* sitting on the bench, than to every *Taylor* sitting on his shopboard; yea, and when the flock were no more bound to obey their *Pastor*, than the *Pastor* were to obey his flock;

for

*Authority
how far to be
obeyed.*

for if they admonish them to do any thing which is commanded in *Moses* law, they were bound to obey it; not because *they* said it, but because *Moses* did say it before. And if we thus construe the words, then what shall become of this illation of our Saviour, *because they sit in Moses seate, therefore whatsoever they bid you doe, doe it*? But what then is the meaning of these words? *viz.* That they should obey them in *all things belonging to the place and authority of Moses his successors*; *In omnibus ad Cathedram pertinentibus*, in all things which the *chaire* ought to prescribe them; as when servants and children are commanded to obey their masters and parents in all things, *Gal. 3. 26, 22*. It is meant, *In omnibus quæ pertinent ad ius dominative potestatis*, saith (*) *Aquinas*, in all things which appertaine to masters and parents, right and authority to command. Now they had authority to command:

(*) *Aug. 22. q. 104. art. 5. ad 1.*

1. *Whatsoever* was within the verge of their owne calling.

2. *Whatsoever* was not repugnant to *superiour* laws of *God*, or the *State* in which they lived, to which being but subordinate and *delegated* rulers, themselves were subject as well as their people.

Put all these now together, and the meaning of our Lord will appeare to be, *That in all things belonging to their office and authority, the people were to obey the Scribes and Pharisees, who were their spirituall Pastors and Governours, because the office of instructing and prescribing was committed to them.*

And from this charge resulteth most evidently

this faire conclusion, that it is the duty of people to submit themselves to the directions and prescriptions of their Bishops and spirituall rulers, who succeeded a greater than Moses, Christ and his Apostles, in the oversight and government of the Church, in all such things as they perswade or prescribe not contrary to the word of God, and the established government wherein they live. And consequently, it belongs to us that are inferiours (whether ministers or people) to submit to those orders and Ceremonies in the Church, which are in the power and hands of our Prelates to prescribe.

Quest.

But what if they passe their bounds, and command us things not lawfull.

Ans.
Our Ceremonies are rightly qualified.

I answer, 1. If wee bee sure that at any time they doe so, we are not to obey them; for whether it be better to obey God or man, judge yee, saith S. Peter, Acts 4. 19.

2. In determining Rites and Ceremonies (which are the subject of our discourse) there is no just cause to feare that.

1. Because the constitution and specification of things of this nature, (as hath been proved,) appertaines to Ecclesiasticall power; and by the Kings Prerogative Royall, and supreme authority in causes Ecclesiasticall was granted and confirmed unto the Bishops of our Church under the great seale of England, as we may see in his last Majesties Declaration set downe before and after the booke of Canons.

2. Because the Rites in use among us, have all those conditions in them, with which lawfull and comely

comely ceremonies ought (as I have said) to bee qualified. They are but few, such as have beene least abused, such as may be altered when authority sees cause, and therefore not esteemed of equall rank to the law of God: such also as are neither dark nor dumb ceremonies, but carry their signification in their foreheads, and therefore not easily liable to any great abuse: they are such too, as are imposed on us, without contempt or prejudice to other Churches, that use them not; as our Church hath been pleased, for the preventing of idle cavils, and the satisfaction of scrupulous mindes, with much wisdom and tendernes, to declare her selfe in the Preface before our book of Common-prayer.

But what if we doubt (may some say) whether these Rites be lawfull and good, or no, must wee then obey?

1. After so long a time, and such good meanes of information, it is not fit that any should doubt, nor likely that many do doubt without much wilfulnesse. (1) *It is to be feared that some of them which pretend weaknesse and doubting, are strong enough, if not head-strong, and such as thinke themselves able to teach the King, and all the Bishops of the Land: they are not my words, but the speech of a King, even our late Sovereigne Lord of happy memory.*

2. Obedience must be yielded to things commanded (and consequently to these) notwithstanding doubting. If a doubt be only speculative, of the lawfulnessse of such things as lie in a mans own liberty to do or forbear, then it is the safest course
not

*Whether they must be obeyed with a doubting of conscience.
Quest. 2.
Answ.*

(1) Confer. at Hamp. Court.
pag 66.

not to doe them; for as (according to the Italian proverb) *that meate which a man doth not eate, will not hurt him;* so such things as he forbearcs, will not offend his conscience: nay, in such a case, to doe any thing doubtingly is a sinne, as the *Apostle* tells us, *Rom. 14. 23. He that doubteth is damned if he eate, because he eateth not off faith: for whatsoever is not off faith, is sinne.* But if the doubt be practisall, and the matter of it a thing commanded by superiours (as these things are, of which we are now speaking) that doubting doth neither infer nor excuse our disobedience. Such a man as is troubled with this kinde of doubting, if he have time and means, should expell the doubt, that he may yeeld obedience where he oweth it, with cheerefulnesse. But if he will not, or cannot expell it, the things enioyned he must doe, the doubt remaining. For, that lawfull authority is to be obeyed, is certain, that this or that thing commanded by that authority is unlawfull, is doubtfull: Now when a doubt stands in competition for mastership with a cleare case, the doubt in all reason must yeeld, and that which is cleare and certaine must be done; for *è malis minimum*, of two hard choyces the best and safest is to be made. And therefore what *S. Austin* sayes to *Casulanus*, I say to every one, *Episcopos tuos in hisce, &c. withstand not thy Diocesan in these things, but what he doth, without scruple, imitate; what he commands, obey.*

*Aug. ep. 86. ad
Casulan. Episco-
pos tuos in hisce
noli resistere, &
quod facit ipse,
sine ullo scrupu-
lo sectare.*

But what doe I talke of obeying in this *licentious* age; it being such, that it is almost accounted a fault unpardonable to preach for subjection to the Churches

Churches *Hierarchy*; and he esteemed the *purest* man that is the *greatest stickler* against it. But the spirit of *contention* will not alwayes *raigne*; it is pittie it should: and therefore in hope to prevaile (at least with some) I say againe, in the words of S. Hierome, *Esto subjectus Pontifici tuo, & quasi anima parentem suscipe.* Be subject to thy Bishop, and reverence him as the father of thy soule.

Three sorts I should here perswade to obedience; Our selves of the *Clergy*, our *Church-officers*, and our *people*. But because the submission of the two last, for the most part *stands and falls in ours*, I should hope I might the more easily winne them, if I could but prevaile with you (my brethren) for a compleate and cheerfull conformity.

Omne malum ab Aquilone, if there be *disaffection* in our people, it begins too often at the *Sanctuary*, for like priest, like people, saith the Prophet. The *forming* of childrens mindes is much in the power of the nurse or mother, who gives them suck, and brings them up; and so are our peoples *manners* in these things sutable to our molds.

If we shall take liberty to break untavory jests upon the reverend *Fathers* of our Church, and their *officers*, and to make our selves and others merry with talking of the *Idolatri*, the *adultery*, the *murder* and the *felony* of the *Crosse*, and other ceremonies, as sometimes *Parker*, (whether more foolishly or prophanely) did: if we make our *Pulpits Pasquills*, in them *presuming* with a sad face of seeming piety to *traduce* our Superiours, and cast our humorous and discontented *aspersions* in

K

their

Disobedience to Church-governours begins at the Clergy.

their faces; if wee leave out the *croffe* when wee *Chriften* (to pleasure a friend, or gain a bribe) and the *surplessa* when we come to *minifter* before the Lord, and *omis* such *other* ceremonies as require our *personable* and *exemplary* obedience; will not our people that hang upon our *hands* and *lips*, and see and heare what we doe, doe likewise? If our *breasts* shall daily *runne* downe with such *infesting* stuffe, what can be expected, but that our people which lyē *sucking* at them, should prove a *crazie* generation?

And can it be thought, that if we (who are the *watchmen* of our people, and if we spie a *lion* coming upon them, a sinne ready to ensnare them, should tell them so) do either *dissemble*, or, which is worse, *incourage* the sin of *perjury* in our *Churchwardens* for our *owne* bad ends, their *bills* should give in true *evidence*, and make a *faithfull* report of *Parish-disorders*? It cannot bee, and therefore some, whom it too much concernes, may well *complaine*, and cry out with the *Prophet*, *O my people, they that leade thee, canse thee to erre*, *Esay* 3. 12.

But me thinkes I heare *Aaron* charging the people with his sin, *the people, thou knowest, are set on mischief*, *Exod.* 32. 22.

And *Jeremy* complaining, that *the Prophets prophesie falsly, and the people love to have it so*, *Ier.* 5. 31. It should seeme, the root of *inconformity* lyes in *them*.

True it is, some ministers *deny*, or *curtail* their *conformity*, and the people *love* to have it so. But *what* people? a people ⁽²⁾ *marred* in their *making*, catechized

Not at the
people except
first perver-
sed.

(a) *Juven. Sat.*
14.—*Velocius*
& *citius* nos
Corrumpunt
vitiorum ex-
empla domesti-
ca magnis Cum
subeant ani-
mos autori-
bns.

catechized by their parents, or Pastors with false principles, and taught to beleeve, that the Bishops are limbs of Antichrist, the Surplesse a rag of Popery, Conformity a mark of the Beast; that every good man must abhorre them, and pray to the King of the Church to sweep them out of his sanctuary: such people love to have it so. And therefore it concerns us ministers, who should be examples to our flocks in all good things, as S. Peter saith, 1 Pet. 5. 3. 1 To looke to our own conformity. 2 To teach our people throughly the point of obedience.

1. We must looke to our *owne* conformity, and begin the reformation of disorder at our *selves*; and to this, *three things* (me thinkes) should move us :

Considerations perswading to conformity.

1. Our *subscription* to the *Articles* of our Church, and the booke of *common prayer*, by which wee have (*ex animo*) confessed *two things* : 1. that it is in the *power* of the *Church*, (and consequently of ours) to *decree Rites* and *ceremonies* : 2. that our *service book* contains nothing in it *repugnant* to the word of God, nothing that may not be *lawfully* used, and by every one submitted to: and that which follows upon this, is, that our *Ceremonies* and *orders*, *justified* and *imposed* in the booke of *common prayer*, are agreeable to Gods word, and to be used by us. If we now after our *open subscription* to these things, shall *refuse* or *omit* the use of them in our *practises*, will not there be a *grosse inconsistency* between our *judgements* and *behaviours*? doe we not *condemne* our selves in that which we *allow*? a course which God will never *blesse*, as

we may see *Rom. 14. 22.* *Blessed is he that condemneth not himselfe in that which he alloweth.*

2. That *voluntary* and *speciall obligation* which we have brought upon our selves in our *ordinations*, should likewise work with us. For in the book of *ordination* (which wee have also by our subscription approved) to the *Priests* and *Deacons* ready to be ordered, is put this *Question*; *Will you reverently obey your Ordinary, and other chiefe ministers to whom the government and charge of you shall be committed, following with a glad minde and will their godly admonitions & judgements, &c?* The answer is *affirmative* and *promissory*; *We will, the Lord being our helper*: and this promise wee doe not only make, but ratifie in the oath of *Canonical obedience*, which on sundry occasions we take. So that every one of our tribe is held with a *double bond*. 1. A *common bond of subjection* to superiours, as we are subordinate and *inferiour* persons: 2. A *particular bond of oath and promise*, as wee are *ministers*. Now if to *break* that *generall* bond of obedience which lies on all *inferiours*, be a *violation* of authority, a *sin* to which the *guilt of damnation* is annexed, *Rom. 13. 2.* to breake that awfull tye of a *vow* and *voluntary promise*, must needs be a *greater sinne*, and accompanied with a *heavier guilt*. Solemne and deliberat promises are not like *Samsons* green cords, easie to be snapt asunder; but strongly binde, either to *performance*, or *punishment*.

Thirdly, if we sling off these considerations, yet let respect to our peoples *welfare* (over whose souls

we are set to watch, and for whom we must give an account) win us to obedience. How can the disgracing and impugning of good orders, and the making of factions and divisions in the Church, stand with their good? Was it well with the Jews, when Korah and their Levites affronted their Prince and Priest, Moses and Aaron? Did not the flame of Gods fiery indignation break out upon them for their disloyalty and schisme, to the destruction of a great part of the congregation? Can it bee well with the body, when the principall members conspire against their Heads, and will not be guided by them?

Numb. 16.

Schisme hath ever been the bane of Churches, and irregularity the beginner of Schisme, yea of Heresie too, and all kinde of confusion, if S. Cyprian may be beleaved, who attributes all the mischiefs that usually befall Churches to this Fury. *Hac sunt initia hereticorum, (saith the Father) & ortus atq; conatus schismaticorum male cogitantium, ut sibi placeant, ut prapositum superbo tamore contemnunt.* Self-pleasing pride, and scornfull despising of the heads of the Church, is the viper from which both schismes and heresies draw their first breath. Let us therefore by our submission to our Churches Rites commend that humble obedience to our people, which they owe to their Fathers in Christ, their rulers in the Church.

Cyp. ep. ad Ro-
242.

Next, we must looke to our people, and winne them to a reverent respect; as of God and his laws, so of Gods Vicegerents in the Church, and their ordinances. It is a hard task I confesse, to

People per-
verted hard-
ly persuaded
to obedience.

(a) *Juven Sat.*14.—*Vnus &**alter, Fortitan**hæc spernant**juvenes quibus**arte benigna—**—Et meliore**luto sinxit præ-**cordia Titan :**Sed reliquos fu-**gienda patrum**vestigia ducunt,**Et monstrata**diu veteris ut-**huc orbita cul-**pæ.*(b) *Idibid.**—Nil dictu**factum, visusq;**hæc limina**tangit—Intra**quæ puer est.**and—Maxima**debetur puero**reverentiæ, &c.**Yet must be**attempted.*

draw a perverted, and prejudging multitude to a love and liking of such things as crosse their *Catechisme*. Some nobler spirits (perhaps) will be content *dediscere bene, quod didicerunt non bene*, (as *Lyriensis* speaks) to unlearn bad lessons which they have been taught; but weaker mindes are (for the most part) too *obstinate* retainers of the precepts and practises of their first breeders; as the (a) *Poet* could see, who therefore (b) counsellis parents to be very carefull of what they say or do in the presence of their children. Wee use to say, that *quartane agues*, and *hypocondriack diseases*, are *ludibria medicorum*, the reproaches of *Physitians*; because by reason of the stubborn humours that beget them, and the firm footing which they have taken in the body, they are seldome cured. What is said of them, may as truly bee said of this evil sicknesse of *faction* and *unducifulnesse*; for where by the power of bad *presidents*, the poyson of bad *principles*, and its owne *congruity* to our proud and lawlesse dispositions, it hath gotten head, it will not easily yeeld up its possession. Yet as *Physitians* give not over such patients, but by *contempera-ting* Juleps first, and by gentle purgatives next, lead out that *stubborn stuffe* which *fomentes* these maladies: so must the *servants* of the Lord (whose duty is with *patience* and *gentlenesse* to instruct the *refractory*, and *waite*, if God at any time will give them *repentance*, 2 *Tim.* 2. 24, 25.) First by *persua-ding* more moderate and honourable conceits upon their people of *governours* and *government*, and then by *convincing* them with *substantiall* reasons,

reasons, of the *decency* of our prescribed Rites, and the necessity of using them being *enjoyed*; endeavour to conjure out the evill spirit of presumption, and to bring in the meek and good spirit of obedience.

This is the ready way to bee *ill thought of*, (may some peradventure think or say) and (which is worse) to be *ill provided for too*, and therefore *Diana* must not downe, disobedience must be wincked at.

It is most true indeed (witness experience) that if a man once shew himself in the *cause & quarrell* of the Church, and doe but heartily wish for an *unity & uniformity* of opinion & practise, that friends, maintenance, respect, all *for sake* him. And this is the cause why some cannot see the truth, others dissemble their opinions in this particular. *How can ye beleve* (saith Christ) *who seek for honour one of another?* *Ioh. 3.* Implying, that popularity is a blinder; it makes men *unwilling* to study such doctrines as are in esteeme with the people, *lest they should see their falshood*, & be forced to *for sake* them; and it *perverts* their understandings, and makes them judge with *favour* the *Diana's* of the people, and with *rancour* the *contrary*. As it puts out the eyes, so it ties the *tongue*, as we may see, *Ioh. 12. 42, 43.* Many of the chiefe rulers *believed on him*, but because of the Pharisees they did not *confesse him*, *lest they should be put out of the Synagogue.* For they loved the praise of men more than the praise of God. As it made these rulers, so it makes a great many in our dayes *dissemble* their judgement, and let their people go on in their heady and disobedient practises. But God keep filthy avarice and vaine glory from his own *Portion*. If by *doing* our duties, and *seeking* our peoples good and the Churches peace, we can

can get either *name*, or *means*, let us esteeme it a *precious* oyntment & a blessing of God; but if we must lose them, except we will *dissemble* our opinions, *deny* our obedience, & let our people run to ruine for want of warning and instruction, let them goe; the interest is too great, and he that makes this *match*, will be a *loser* in the end; *lucrum in crumenâ*, this *gain* in the *purse*, will be *damnum in conscientia*, losse in the *conscience*. We are the servants of *Iesus Christ* by speciall commission, & must not therefore be guided in our doings & sayings by *popular humours*; for Christ and the world are contrary masters; & if we should yet please men, we cannot bee the servants of Christ ⁽¹⁾. It is a kinde of *martyrdome* to lose any thing in a good cause, *dulce est & decorum est pro patria mori*, it is an honourable thing to die for ones *countrey*, much more noble is it, for the good of the *Church*, *mori mundo*, to die to the world, and the vanities of it. And therefore with the *woman* in the *Revelation*, *trampling Luna & sublanaria*, the *moon* & all things beneath it under our feet, & *sacrificing credit & profit* to *truth* and *peace*, let our best endeavour be to restore our ill-affected brethren & people as *obedient children* to the *Church*, that so wee may serve the *Lord* (as the Prophet phraseth it) *with one shoulder*, & live together under our present *happy government* (which God of his mercy long continue) a *peaceable and quiet life* in all *godlinesse & honesty*. Which God grant for his *Sons sake*. To whom with thee O *Father*, & blessed Spirit, three glorious Persons, and true eternall God, be rendered (as is most due) all honour, praise, and glory for *Evermore*.

F. I. N. I. S.

(1) Gal. i.
10.

